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## OSMANIA PAPERS IN LINGUISTICS

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## **ON SOME STYLISTIC AND PRAGMATIC ENTITIES IN ORIYA**

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*Abstract: The paper deals with four indeclinable forms in Oriya called "ornamental indeclinables" in traditional oriya grammars: ta, para, je and ma/go. These perform stylistic and/or pragmatic functions which include emphasizing constituents and rendering constructions more elegant by balancing constituent clauses. The paper provides a great deal (if not complete) information about the form, occurrence and function of these entities than has been provided by the existing grammatical work in Oriya. It maintains that these forms originate in the structures in which they occur in the base-generated adjunct position of phrases.*

This paper is about some of the entities in Oriya which perform a stylistic or a pragmatic function. It is about their occurrence and interpretation, the primary concern being with the former. The discussion is within the broad framework of Chomskyan grammar -

Consider the following sentences of Oriya:

- (1)    *tume*        *asiba*                *ta?*  
          you        will come  
          'Will you come?'
- (2)    *tume*        *sethiki*                *jiba para*  
          you        there                will go  
          'You will go there'
- (3)    *tume je*        *taku katha /deithila !*  
          you        him    word hadgiven  
          'you had given him word!'
- (4)    *cala ma'go*  
          move  
          'Move on.'

The italicized entities, called *alankarika avyayas* (ornamental indeclinables) in traditional Oriya grammar, have hardly been of interest for grammatical scholarship. Traditional and structural grammars of Oriya have merely noted their occurrence and the former, in addition, has given them a category (more correctly, a subcategory) label. The few studies that have described some areas of Oriya grammar in the (transformational) generative framework have almost completely ignored them.

Apart probably from *je* and perhaps marginally *ta*, the rest in the above examples do not seem to occur in modern formal Oriya. *ta* in (1) expresses some doubt in the mind of the speaker as to whether the addressee will really come and whether he hasn't already made up his mind not to come, despite giving the impression that he hasn't really done so. *para* in (2) is a kind of sentence-emphasizer and reminder to the addressee that he has to go to a certain place. *je* in (3) is an emphasizer; it stresses *tume*.

*ma/go* in (4) is the indicator of the speaker's very friendly relationship with the addressee. In standard spoken Oriya, *ma* mostly occurs in women's use of the language. *go* has almost gone out of the contemporary use of the language

The above remarks give us some clue as to why these entities have not been of considerable interest for grammatical scholarship. Traditional scholarship took no interest in them perhaps because they are fixed forms and as such are unexciting for morphological study. Further, unlike, say, *vibhakti* markers (case inflections), they do not capture any relationship between the constituents of a sentence. Traditional grammar treated them as avoidable entities, merely "ornamental" ones, contributing only to the elegance of the sentence in some sense in some instances and stressing constituents in others. Structural descriptions of Oriya ignored them because of Structural linguistics lack of concern with semantic and pragmatic matters and also because these entities are unstimulating for morphological analysis which was among the primary preoccupations of structural linguistics.

Descriptions of Oriya in the generative frameworks- *Aspects* and *Goverment and Binding*- have ignored these particles because of their lack of significance for syntactic theory. These for instance, are irrelevant to theories of case, theta, binding, etc..

To return to the data *.ta* in (1) may appear to be the ('yes no') question morpheme, an alternative to *ki*: *tume asiba ki* ?in fact, both *ki* and *ta* cannot be used in the same direct question clause; only one must be chosen. But then without the rising intonation, the *ki* question clause, i.e.,- *tume asiba ki*,- becomes ungrammatical, but not the *ta* construction, i.e.,(1). In (1) it now expresses the speaker's feeling of relief that the addressee will come. Neither *ta* nor *ki* needs to occur clause- finally alone;

these can come after the subject: *tume ki/ta asiba*. However, with *ki* the clause is interpreted as a question, but not with *ta*. Irrespective of whether *ta* occurs clause-finally or after the subject, its interpretation does not change. Like *ta*, *para* in (2) can occur in other places also; it can occur after the subject *tume* or after the adverbial *sethiki*. No matter where it occurs, the interpretation remains the same. *ma. go* in (4) does not occur anywhere else: it occurs only clause-finally.

Consider *je* in (3) now. It can occur clause-finally: *tume taku katha deithila je* ! The interpretation changes. It does not emphasize *tume*; it expresses the speaker's attitude to the event of the addressee having given someone his word. The attitude is one of mild disapproval, when the speaker is affectionate and indulgent towards the addressee. Irrespective of where *je* occurs, this attitude remains expressed, but when it immediately follows a constituent and does not occur clause-finally, it additionally emphasizes the constituent it follows. Thus in *tume taku je katha deithila*, it emphasizes *taku*.

One or two more facts regarding the occurrence of the underlined entities in (1)-(4): (a) these do not occur clause initially. There is an apparent counter example: *musunichi(je see kali asiba)* (I have heard that he will come tomorrow.), in which *je* occurs in the initial position of the embedded bracketed clause. But this *je* does not have any of the stylistic and pragmatic values that have been mentioned above; it is therefore the complementizer *je* and not the stylistic-pragmatic particle *je*. (b) whenever the entities under discussion occur after a nominal, these always occur after its case inflection (for obvious reasons). Such an entity can also occur after a postpositional phrase. (c) entities such as *ta* in (1) and *ma/go* in (4) occur in root clauses alone, not in subordinate clauses. This may have to do with the fact that

these express the attitude of the speaker in a direct face- to-face interactional situation. (d) *para* occurs in subordinate clauses, sub-categorized or adjunct:

- (5) se asila boli para ete katha hela!  
 he came COMP so many thing happened  
 'Because he came, so many things happened/were done.'
- (6) se madua boli para samaste jananti !  
 he drunkard COMP all know  
 'Everyone knows that he is a drunkard.'

(5) contains an adjunct subordinate clause where the subordinate clause in (6) is a subcategorized one.

It is worth noting that whereas *para* in each above examples can follow the subject of the subordinate clause, that is, *se*, it cannot follow the subordinate clause predicate, namely *asila* and *madua* in (5) and (6) respectively . It is not the case that this non-occurrence of *para* has anything to do with the nature of the predicates. Consider:

- (7) se asila para !  
 (8) se Madua para !

This leads us to the question as to whether *para* does not belong to the main clause in (5) and (6) . But as pointed out earlier, *para* does not occur clause-intially. This is reinforced by the following:

- (9) \*(para ete katha hela!  
 (10) \*para samaste jananti!  
 (11) \*para se , asila!  
 (12) \*para se madua!

So we conclude that *para* follows the complementizer in the

embdded *boli* clause.

(e) Finally, turning to *je*, we find that the following sentence is ungrammatical:

- (13) \*ame janu je tume *je* taku katha dei thila  
We know Comp...

(We know that you had given him word.)

This sentence (13), has (3) as its embedded clause which is in the extraposed position. It is not that a constituent of the extraposed *je*-clauses cannot be emphasized. In place of the *emphasizer je*, one could have another *amphasizer* such as *hi* or *i* to get a grammatical sentence. In fact the status of (13) improves if there is no explicit complementizer in it which shows that the same clause cannot have the homophonous complementizer *je* and the emphatic particle *je* for reasons of stylistic inelegance. This conclusion is reinforced by the grammatical (14):

(14) tume je taku katha deithila ekatha ame janu *je* can also occur after *taku* in this fact (14). The resultant construction is grammatical although the constituent emphasized now is *taku*. *je* in (14), it could be suggested, is a complementizer which also works as an *emphasizer*. But then this will make it a unique complementizer in oriya, having this additional stylistic property: *ki* and *boli*, the two other complementizers in the language do not have any such property. Besides an explicit *je* complementizer is not necessary in (14). (15) is fine; that is, without *je* the embedding itself is not affected.

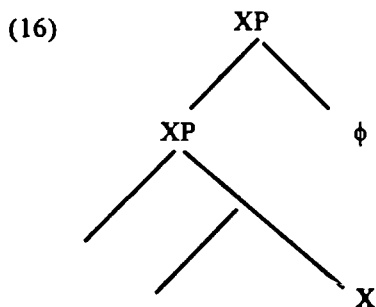
(15) tume taku katha deithila ekatha ame janu.  
But in (15), *tume* is not the focussed constituent. Nothing is.

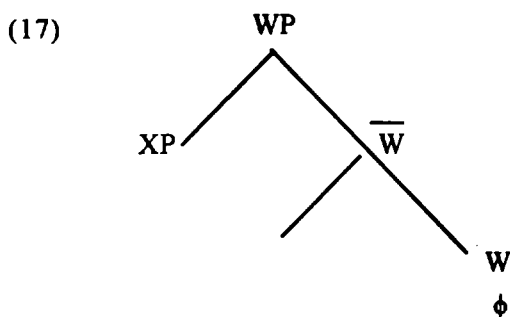
So far we have cited some facts regarding the occurrence of



some entities labelled as 'ornamental indeclinables' in traditional Oriya grammar and in doing so, we have gone beyond what have been recorded about them in the grammars of Oriya so far and also made some observations regarding their stylistic and pragmatic significance. We now turn to the question as to how they come to occur in the structure itself. We pursue this question within the broad framework of the Chomskyan grammar where the 'semantic' (the LF, the semantic and the pragmatic) and the phonological components are purely interpretive. Therefore the answer would lie in having the entities under discussion in the syntactic component and assigning interpretation to them in the semantic or the pragmatic component.

This leaves us with the following choice: either these occur in the base-generated adjunct position in COMP-P or another functional headed phrase be posited (call it WP) in the grammar; that is the choice is between (16) and (17):





The circle indicates the place of occurrence of the entity under reference. It is assumed here following K. Geetha (1985) that the complement of W in (17) is a sister to W-(single) bar. The issue under discussion will not be affected should this turn out to be incorrect. As far as the coverage of the facts is concerned, they are equivalent. The occurrence restrictions with regard to *boli* and *para* mentioned earlier can be captured by either: both (16) and (17) would require that XP be COMP-P, not IP, if *para* occurs in the circled place, but this is a requirement that is statable under the usual device of sub-categorization. It may be noted (17), not (16), can capture it, since in the latter the element under reference occupies the adjunct, not the head, position in the phrase. Thus as far as (16) is concerned, it appears that the restriction is simply to be stated as a brute fact of the language. But it may be noted that in (5) and (6), *para* phonologically 'balances' the subordinate *boli*-clause and the main clause, thereby rendering the sentences more elegant in a conversational setting. If this is correct, then (17) suffers in comparison with (16), since it treats an essentially phonological issue in terms of sub-categorization.

As rightly felt although not explicitly stated by the traditional scholars, these elements are unrelated to what goes by the term 'syntax' in the modern times. These are irrelevant to the

assignment of case or theta roles, or to any syntactic movement (of the Move-x type or scrambling, etc.), unlike other functional heads, AGR or TENSE or COMP and the like. Therefore, positing a syntactic phrase with such an element as its head is uncalled for. In other words (16) turns out to be the better option, despite involving the positing of a base-generated adjunct position in COMP- P..

To conclude, we have considered some of the entities in Oriya which perform some stylistic or pragmatic functions within the conceptualization of grammar in Chomskyan linguistics. We have provided some details regarding their occurrence in constructions and also mentioned, at least partially, the interpretations they yield and the exact functions they perform. However the paper has been primarily concerned with their occurrence and has suggested that these enter constructions in the base-generated adjunct positions of phrases.

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## A NOTE ON VOWEL HARMONY IN TELUGU

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*Abstract: Main aim of this paper is to consider Vowel harmony in Telugu within a prosodic framework. Having considered the works of other Scholars who have contributed to our understanding of Vowel harmony in Telugu, I come to the conclusion that their treatment is inadequate. Telugu Scholars and Linguists noted the feature of Vowel harmony, but called it vocalic Sandhi rather than Vowel harmony. This resulted in the grouping of vowel harmony with consonantal Sandhi.*

Gidugu Venkata Ramamurti, Gidugu Sitapati, Kelley (1963) and Prabhakara Babu (1976) are the scholars who made a note of phonetic harmony in Telugu. Krishnamurti (1957), Subba Rao (1971), Prakasam (1972), Ramachandra Rao (1974) and Ramarao (1976) are the other Scholars who discussed the topic widely. Ramarao's analysis of vowel harmony in Telugu is by far the most thought provoking analysis available to us. His paper proves to be useful guide to the multifaceted issues posed by an often discussed, highly controversial and quite significant phonological process.

### 1.0.0 Theoretical Framework Preferred

The overview of work on vowel harmony in Telugu shows that there has not been a complete description of vowel harmony in Telugu to date. In this paper I make use of such of this earlier material as I find valid, as well as my own findings, and attempt to present a fuller account of Vowel harmony within the theoretical framework of prosodic phonology, a theory which makes it possible to present a clear picture of the structural relationships involved.

#### 1.1.1 Vowel Lowering Phenomenon in Vowel Harmony

Only two scholars of modern times have dealt with this topic in the past, Kelley (1959) and Prabhakara Babu (1976). Kelley's contribution to phonetic vowel harmony is taken as point of departure for my description. In his examples he cites forms like [n ɛllu] [mɪʃ + Undɪ#]. The forms in isolation are as follows:

[nɛla + lU]      and      [miʃa + undi]  
*nɛla + lu* → nɛlalu → nɛllʌ

The loss of the second syllable in Sandhi results in the cluster -ll-. The vowel that is lost may still leave behind qualities of some prosodic importance; it may be responsible for the lowering of the first and last vowels. It is in the following two phases.

(1) *nɛla* > *nɛla*      ɛ is a more open vowel.

(2) *nɛla + lu*      nɛllʌ after losing the second syllable  
 -lu has a more open quality (ʌ)  
 harmonising with the more open  
 vowel qualities of the stem.

It is necessary to note that even before the Sandhi process is considered, the word in isolation has slight phonetic lowering of the initial syllable nucleus in the environment of a low back vowel. If the initial syllable has a low vowel followed by high vowel in the next syllable, the low back vowel moves towards a central position.

*padi* 'ten' → *pədl*

### 1.1.2 Vowel Harmony in Monomorphemic Forms : A Case Study For Social Dialects. .

Many scholars of Telugu, as we have seen in the survey earlier, noted that the stem initial vowel does not participate in (or is not affected by) vowel harmony but failed to see the reason for this because they did not take stress into account. It is because the initial syllable is a stress bearing syllable that it is not susceptible to harmony. However, the place of stress in a word depends on the caste and level of education of the speaker.

Depending on the position of stress, the stem initial syllable participates in vowel harmony: sometimes it induces harmony and in other cases it undergoes harmony. To bring out this fact, I attempt hereunder a brief analysis of vowel harmony in monomorphemic forms. For this purpose I classify words as trisyllabic and tetrasyllabic.

#### 1.1.2.1 Disyllabic Words:

This group of words has a two way harmonic process operating in the speech of individuals. The initial syllable induces harmony in the second syllable which readily harmonizes with the initial syllable in the speech of educated and uneducated Brahmin speakers. Stress in the initial syllable is present in the

speech of these speakers. The other vowel harmony system is that the second syllable induces harmony in the first syllable. This is the usage of uneducated non-brahmin speakers. In their speech it is the second syllable of disyllabic words that is stressed. The initial syllable of a disyllabic form is stressed in general for all the speakers, but under the conditions of social variation, the stressed syllable may (A) lose its stress and undergo harmony or (B) retain the word initial stress and induce harmony.

#### (A) First Syllable Undergoing Harmony

There are three types of harmony in this case. They are (a) Change in V grade but not in prosody; (b) Change in prosody only and. (c) Change in V grade and prosody.

##### (a) Change in V grade but not in prosody: Raising harmony

Writtern form	Social Variant form	gloss
<i>mabbu</i> cæ <sup>w</sup> cc <sup>l</sup> w	<i>mobbu</i> cɛ <sup>w</sup> cc <sup>l</sup> w	'cloud'
<i>tawwi</i> cœ <sup>w</sup> cc <sup>l</sup> ɥ	<i>towwi</i> cɛ <sup>w</sup> cc <sup>l</sup> ɥ	'having dug'
<i>pappu</i> cœ <sup>w</sup> cc <sup>l</sup> w	<i>poppu</i> cɛ <sup>w</sup> cc <sup>l</sup> w	'pulses'
<i>podɪ</i> cɛ <sup>w</sup> c <sup>l</sup> ɥ	<i>pɔɪdɪ</i> c <sup>l</sup> wc <sup>l</sup> ɥ	'powder'
<i>ne:nu</i> cɛ̃ <sup>ɥ</sup> c <sup>l</sup> w	<i>ni:nu</i> c <sup>l</sup> ɥc <sup>l</sup> w	'I am'

##### (b) Change in prosody only: Backing harmony

<i>inko:</i> ɥccɛ̃ <sup>w</sup>	<i>unko :</i> c <sup>w</sup> ccɛ̃ <sup>w</sup>	'another'
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<i>dikku</i> cɪ̣ c c ɪ̣	<i>dukku</i> c ɪ̣ c c ɪ̣	'direction'
<i>je:bu</i> c ɛ̣ c c ɪ̣	<i>jo:bu</i> c ɛ̣ c c ɪ̣	'pocket'
<i>renḍu</i> c ɛ̣ c c c ɪ̣	<i>ronḍu</i> c ɛ̣ c c c ɪ̣	'two'

(c) Change in V grade and prosody: **Raising and fronting harmony**

Written form	Social variant form	gloss
<i>ra: tri</i> c ɔ̣ c c ɪ̣	<i>re: tri</i> c ɛ̣ c c ɪ̣	'night'
<i>manci</i>	<i>minci</i>	'good'

**(B) First Syllable Inducing Harmony**

There are two types of harmony in this case: a) involving a change in prosody and, b) involving a change in V grade but not in prosody.

(a) Change in Prosody : **Fronting harmony**

Written form	Social variant form	gloss
<i>ce: nu</i> c ɛ̣ c c ɪ̣	<i>ce: ni</i> c ɛ̣ c c ɪ̣	'field'
<i>pi: ka</i> c ɪ̣ c c ɔ̣	<i>pi: ki</i> c ɪ̣ c c ɪ̣	'throat'

(b) Change in V grade but not in prosody: **Raising harmony and lowering harmony**

<i>komma</i> c ɛ̣ c c c ɔ̣	<i>kommu</i> c ɛ̣ c c c ɪ̣	'branch'
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<i>dibba</i> c <sup>y</sup> c c α <sup>w</sup>	<i>dibbu</i> c <sup>y</sup> c c l <sup>w</sup>	'mound, heap'
<i>boḍḍu</i> c ε <sup>w</sup> c c l <sup>w</sup>	<i>boḍḍa</i> c ε <sup>w</sup> c c α <sup>w</sup>	'navel'
<i>okka</i> ε <sup>w</sup> c c α <sup>w</sup>	<i>okku</i> ε <sup>w</sup> c c l <sup>w</sup>	'only one'

The above examples provide the following information.

- (1) that the w/y prosody generally remains but V grades change;
- (2) that change in prosody is less common;
- (3) if in the disyllabic structure the syllable nuclei are of the given relationships, the social variants differ as shown below:

Written diyllabic form		Social variant diyllabic form
mid - open	→	mid - close
close - open	→	close - close
mid - mid	→	mid - close
mid - close	→	mid - open

This generalisation of disyllabic word structure in prosodic terms has been arrived at, after a careful consideration of a large number of examples.

#### 1.2.2.2 Trisyllabic Forms (Monomorphemic)

In trisyllabic forms the situation is slightly different. Trisyllabic forms of canonical shape cvccvcv are considered here. The possibilities of harmony are greater as shown below.

(A) The first syllable is stressed but it is the second syllable which has a secondary stress that induces harmony, and the third syllable undergoes harmony. There is a change in V grade and prosody.

(i) Raising and fronting harmony

Written form	Social variant form	Gloss
<i>takkeḍa</i>	<i>takkeḍi</i>	'balance'
$c\vee c\bar{c}\bar{e}^{\gamma}c\alpha^w$	$c\vee c\bar{c}\bar{e}^{\gamma}c\bar{e}^{\gamma}$	
<i>bokkena</i>	<i>bokkeni</i>	'bucket'
$c\vee c\bar{c}\bar{e}^{\gamma}c\alpha^w$	$c\vee c\bar{c}\bar{e}^{\gamma}c\bar{e}^{\gamma}$	

(ii) Lowering and backing harmony

Written form	Social variant form	Gloss
<i>abba:yi</i>	<i>abba:ya</i>	'boy'
$\vee c\bar{c}\bar{\alpha}^w\bar{e}^{\gamma}$	$\vee c\bar{c}\bar{\alpha}^w\bar{e}^{\gamma}\alpha^w$	
<i>amma:yi</i>	<i>amma:ya</i>	'girl'
$\vee c\bar{c}\bar{\alpha}^w\bar{e}^{\gamma}$	$\vee c\bar{c}\bar{\alpha}^w\bar{e}^{\gamma}\alpha^w$	
<i>ma:ga:yi</i>	<i>ma:ga:ya</i>	'mango pickle'
$c\bar{v}c\bar{\alpha}^w\bar{e}^{\gamma}$	$c\bar{v}c\bar{\alpha}^w\bar{e}^{\gamma}\alpha^w$	

(B) The word initial syllable of the trisyllabic word is stressed and induces harmony. The second syllable which is unstressed undergoes harmony.

Change in V grade and prosody: raising and fronting harmony

Written forms	Social variant forms	gloss
<i>śenaga</i>	<i>seniga</i>	'chick peas'
$c\bar{e}^{\gamma}c\alpha^w\alpha^w$	$c\bar{e}^{\gamma}c\bar{e}^{\gamma}c\alpha^w$	

<i>mirapa</i>	<i>miripa</i>	'chillies'
c̣ɹ̣ c̣æ̣w c̣æ̣w	c̣ɹ̣ c̣ɹ̣ c̣æ̣w	

(C) The third syllable of a trisyllabic word induces harmony and the second syllable under goes the process . The third syllable bears a secondary stress, whereas the second syllable is unstressed and weak. There are many cases of this kind. The two types of harmony are (i) change in V grade only and (ii) change in V grade and prosody.

(i) Change in V grade only : **raising harmony and lowering harmony**

written form	social variant form	gloss
<i>modalu</i>	<i>modulu</i>	'beginning'
c̣ɹ̣ c̣æ̣w c̣æ̣w	c̣ɹ̣ c̣ɹ̣ c̣æ̣w	
<i>pogaru</i>	<i>poguru</i>	'arrogance'
c̣ɹ̣ c̣æ̣w c̣æ̣w	c̣ɹ̣ c̣ɹ̣ c̣æ̣w	
<i>ekkuwa</i>	<i>ekkawa</i>	'much, more'
ɛ̣̌ c̣æ̣w c̣æ̣w	ɛ̣̌ c̣æ̣w c̣æ̣w	

(II) Change in V grade and prosody: **raising and fronting harmony**

Written form	Social variant form	gloss
<i>musali</i>	<i>musili</i>	'old age'
c̣ɹ̣ c̣æ̣w c̣ɹ̣	c̣ɹ̣ c̣ɹ̣ c̣ɹ̣	
<i>ka:vali</i>	<i>ka:vili</i>	'guarding'
c̣̄̄ c̣æ̣w c̣ɹ̣	c̣̄̄ c̣ɹ̣ c̣ɹ̣	

(D) In cases where the word initial syllable is unstressed, and the second syllable is stressed, it induces harmony and the first syllable undergoes harmony. Generally this situation is obtained in the speech of uneducated speakers, both Brahmin and non-Brahmin classes. I observe from my data that this is found

at a slightly higher rate in the case of non-Brahmin speakers. The possibilities are, (i). Change in V grade only and. (ii) Change in prosody only.

(i) Change in V grade: raising harmony

written form	social variant form	gloss
<i>caduvu</i> Cæ <sup>w</sup> c l <sup>w</sup> c l <sup>w</sup>	<i>coduvu</i> Cɛ <sup>w</sup> c l <sup>w</sup> c l <sup>w</sup>	'study'
<i>kadupu</i> Cæ <sup>w</sup> c l <sup>w</sup> c l <sup>w</sup>	<i>koḍupu</i> Cɛ <sup>w</sup> c l <sup>w</sup> c l <sup>w</sup>	'stomach'
<i>tammuḍu</i> Cæ <sup>w</sup> c c l <sup>w</sup> c l <sup>w</sup>	<i>tommuḍu</i> Cɛ <sup>w</sup> c c l <sup>w</sup> c l <sup>w</sup>	'younger bother'

Only one case of change in V grade with lowering harmony is found in my data.

<i>me:la:lu</i>	<i>mɛɭa:lu</i>	'musical band'
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(ii) Change in prosody: backing harmony

written form	social variant form	gloss
<i>dikkuna</i> c l <sup>w</sup> c c l <sup>w</sup> c æ <sup>w</sup>	<i>dukkuna</i> c l <sup>w</sup> c c l <sup>w</sup> c æ <sup>w</sup>	'in the direction of'
<i>iddaru</i> ɭ c c æ <sup>w</sup> c l <sup>w</sup>	<i>uddaru</i> l <sup>w</sup> c c æ <sup>w</sup> c l <sup>w</sup>	'two persons'
<i>ippuḍu</i> ɭ c c l <sup>w</sup> c l <sup>w</sup>	<i>uppuḍu</i> l <sup>w</sup> c c l <sup>w</sup> c l <sup>w</sup>	'now'

(E) The second syllable [a] changes to [e] between apical consonants in uneducated speech: change in prosody and V grade; fronting and raising harmony.

written form	social variant form	gloss
<i>unnaḥlu</i> l <sup>w</sup> c c æ <sup>w</sup> c c l <sup>w</sup>	<i>unneḥlu</i> l <sup>w</sup> c c ɛ <sup>y</sup> c c l <sup>w</sup>	'as it is'
<i>bha:ḡalu</i> c v c æ <sup>w</sup> c l <sup>w</sup>	<i>ba:selu</i> c v c ɛ <sup>y</sup> c l <sup>w</sup>	'languages'

### 1.2.2.3 Tetrasyllabic Forms

Tetrasyllabic forms in Telugu are fewer in number. Most of the forms available in spoken language are Sanskrit borrowings. As I am at present considering only such forms which are monomorphemic in nature, I do not take into account those which have more than one morpheme (for example with plural suffix *-lu*).

#### (A) Changes in V grade

##### (i) lowering harmony

written form	social variant form	gloss
<i>anuma:nam</i>	<i>anama:na<sup>w</sup></i>	'doubt'
VC <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup> N	VC <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> V <sup>u</sup>	
<i>bahuma:nam</i>	<i>bagama:na<sup>w</sup></i>	'gift'
CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> V <sup>u</sup> N	CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> æ <sup>w</sup> C <sup>u</sup> V <sup>u</sup>	

##### (ii) raising harmony

written form	social variant form	gloss
<i>padakoṇḍu</i>	<i>padukoṇḍu</i>	'eleven'
CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup>	CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup>	

#### (B) Change in V grade and prosody: fronting and raising harmony

written form	social variant form	gloss
<i>koḍavali</i>	<i>koḍivili</i>	'pickaxe'
CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup>	CV <sup>u</sup> C <sup>u</sup> æ <sup>w</sup> æ <sup>w</sup> C <sup>u</sup> æ <sup>w</sup>	

### 1.2.0 Suffixal Harmony

The earlier work in Telugu vowel harmony suggests that the grammatical categories involved need to be given due consideration, but suffixes have not been dealt with from this view point, except by Ramarao (1976) in part. I wish to deal with suffixes separately from stems and present nominal suffixes and

verbal suffixes and give a detailed account of each, showing their relationship with the stem. In fact, harmony in relation to these suffixes, except for *-lu*, has not previously been considered in full. *-lu*, which is the only harmony inducing suffix, is to be considered separately.

In order to describe the vowel system of Telugu, a system of three V grades of openness needs to be set up to account for open vowels [a] [a:], mid vowels [e] [e:], [o] [o:] and close vowels [i] [i:] and [u] [u:]. The three grades are  $\infty$  which can be long and short viz  $\infty$ ,  $\infty$ ;  $\epsilon$  which can be long and short, viz.,  $\epsilon$  and  $\epsilon$ : and  $\epsilon$  which can be long and short viz.,  $\epsilon$ ,  $\epsilon$ :. All the three grades,  $\epsilon$   $\infty$  function in  $w$  and  $y$  prosodic syllables.

Nominal suffixes are dealt with first, and verbal suffixes are dealt with separately later.

### 1.2.1 Nominal Suffixes

Under this heading are included case markers and person markers.

- nu* first person (singular) marker in pronominal predicates; accusative case marker.
- wu* second person marker in pronominal predicates.
- mu* first person (plural) marker in pronominal predicates.
- ku* dative case marker.
- lo* locative case marker.
- i* possessive/genitive case marker.

#### (i) - CV Suffixes

The nominal suffixes *-nu*, *-wu*, *-ku* have the same V grade, namely,  $\epsilon$ , but the prosodies differ depending on the

prosody of the last syllable of the noun stem to which they are affixed. The systems at C are P, N, G, L.

P (plosive) term k (dorsal)  $P_k \mathcal{C}$  (dative case suffix)

N (nasal) term t (apical)  $N_t \mathcal{C}$  (for 1st sg. pronominal  
predicate)  
term t (apical)  $N_t \mathcal{C}$  (accusative case suffix)

term p (labial)  $N_p \mathcal{C}$  (for 1 pl. pronominal  
predicate)

G (glide) term p (labial)  $G_p \mathcal{C}$  (for 2nd person  
pronominal predicate suffix)

L (liquid) term t (apical)  $L_t \mathcal{C}$  plural suffix

## (ii) -CV Suffix

There is only one nominal case suffix of this structure, namely *-lo:*, locative case suffix. The structure is  $\mathcal{L}\mathcal{E}^u$

## (iii) -V Suffix

There is only one nominal suffix of this structure, the possessive case marker *-i* which has the structure  $\mathcal{C}^y$ .

Of the above nominal suffixes, possessive suffix *-i* does not induce harmony as is explained elsewhere. (See Venkateswara Sastry 1994). Hence it is not discussed further. The locative Suffix *-lo:* occurs as a first suffix followed by any case marker. As a first suffix it will not induce any harmony in the noun stem, but does so as a second suffix. It is therefore considered under the heading of first and second suffixal forms. (see Venkateswara Sastry, 1994)



### 1.2.1.1 The Suffix - *mu*

-*mu* first person plural marker occurs only as a second suffix after the plural suffix -*lu*. It thus differs from the person suffixes which come directly after the stem. It is used in a reduced form and is therefore treated separately.

As mentioned else wher (ref: Venkateswara Sastry 1994) -*mu* is reduced to [w̃u] and also to [w̃]

### 1.2.1.2 The Suffixes - *ku* and - *nu* (case markers)

The prosodic relationship of -*ku* and -*nu* suffixes with the nominal stem is the same -*nu* differs from -*ku* in only one respect, i.e. after the -*am* ending nouns.. That will be treated separately.

The structure of the suffix is  $\text{c} \text{c}$  .

(A) Where the V system of the final syllable of the nominal stem is  $\text{c}$ - and the syllable is *w* prosodic, the suffix either harmonizes with it and is *w* prosodic or stem final syllable and suffix are both *y* prosodic. For example,

**Backing harmony and fronting harmony**

*u:ru* +  $\text{k} \text{c}$  → *u:ruku* or *u:riki* 'to the village

$\bar{\text{v}} \text{c} \text{c}^{\text{w}} + \text{k} \text{c}$      $\bar{\text{v}} \text{c} \text{c}^{\text{w}} \text{c}^{\text{w}}$      $\bar{\text{v}} \text{c} \text{c}^{\text{y}} \text{c}^{\text{y}}$

*ka:lu* +  $\text{k} \text{c}$  → *ka:luku* or *ka:liki* 'to the leg'

$\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{w}} + \text{c} \text{c}$      $\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{w}} \text{c}^{\text{w}}$      $\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{y}} \text{c}^{\text{y}}$

*u:ru* +  $\text{n} \text{c}$  → *u:rini* or *u:runu* 'village(accusative)'

$\bar{\text{v}} \text{c} \text{c}^{\text{w}} + \text{c} \text{c}$      $\bar{\text{v}} \text{c} \text{c}^{\text{y}} \text{c}^{\text{y}}$      $\bar{\text{v}} \text{c} \text{c}^{\text{w}} \text{c}^{\text{w}}$

*ka:lu* +  $\text{n} \text{c}$  → *ka:lunu* or *ka:lini* 'leg, (accusative)'

$\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{w}} + \text{c} \text{c}$      $\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{w}} \text{c}^{\text{w}}$      $\text{c} \bar{\text{v}} \text{c} \text{c}^{\text{y}} \text{c}^{\text{y}}$

If the final syllable of the nominal stem is, and  $y$  prosodic the two different types of harmony are not possible. Only  $y$  prosody is possible, as in the examples below.

### Fronting harmony

$ko: \dot{q}i + k\check{u} \rightarrow ko: \dot{q}iki$  'to the hen'

$\text{C}\bar{\text{V}}\text{C}\check{\text{U}} + \text{C}\check{\text{U}} \quad \text{C}\bar{\text{V}}\text{C}\check{\text{U}}\text{C}\check{\text{U}}$

$ko: \dot{q}i + n\check{u} \rightarrow ko: \dot{q}ini$  'hen (accusative)'

$\text{C}\bar{\text{V}}\text{C}\check{\text{U}} + \text{C}\check{\text{U}} \quad \text{C}\bar{\text{V}}\text{C}\check{\text{U}}\text{C}\check{\text{U}}$

$pilli + k\check{u} \rightarrow pilliki$  'to the cat'

$\text{CVC}\check{\text{C}}\check{\text{U}} + \text{C}\check{\text{U}} \quad \text{CVC}\check{\text{C}}\check{\text{U}}\text{C}\check{\text{U}}$

(B) (i) If the nominal stem final syllable is  $w$  prosodic with the suffix either harmonizes and is  $w$  prosodic or does not harmonize and is  $y$  prosodic. For example,

### Backing harmony

$pi: \dot{t}a + k\check{u} \rightarrow pi: \dot{t}aku$  'to the plank'

$\text{C}\bar{\text{V}}\text{C}\check{\text{æ}}^w + \text{C}\check{\text{U}} \quad \text{C}\bar{\text{V}}\text{C}\check{\text{æ}}^w\text{C}\check{\text{U}}$

$ka\dot{q}awa + k\check{u} \rightarrow ka\dot{q}awaku$  'to the pot'

$\text{CVCVC}\check{\text{æ}}^w + \text{C}\check{\text{U}} \quad \text{CVCVC}\check{\text{æ}}^w\text{C}\check{\text{U}}$

### non-harmonic

$pi: \dot{t}a + k\check{u} \rightarrow pi: \dot{t}aki$  (ibid)

$\text{C}\bar{\text{V}}\text{C}\check{\text{æ}}^w + \text{C}\check{\text{U}} \quad \text{C}\bar{\text{V}}\text{C}\check{\text{æ}}^w\text{C}\check{\text{U}}$

$ka\dot{q}awa + k\check{u} \rightarrow ka\dot{q}awaki$  (ibid)

$\text{CVCVC}\check{\text{æ}}^w + \text{C}\check{\text{U}} \quad \text{CVCVC}\check{\text{æ}}^w\text{C}\check{\text{U}}$

(ii) In the nominal  $y$  prosodic stem final syllable with  $\text{æ}$  the suffix either harmonizes and is  $y$  prosodic or does not harmonize and is  $w$  prosodic.

For example,

**Frontness harmony**

*ginne* + *kɭ* → *ginneki* 'to the metal vessel'

*CVCCɛʸ* + *kɭ*    *CVCCɛʸCɿ*

*peffe* + *kɭ* → *peffeki* 'to the box'

**Non-harmonic**

*ginne* + *kɭ* → *gimneku* (ibid)

*CVCCɛʸ* + *kɭ*    *CVCCɛʸCɿʷ*

*peffe* + *kɭ* → *peffeku* (ibid)

In the Kalinga dialect of Telugu there is prosodic harmony of the suffix with the final stem syllable, and the stem final V grade harmonizes with the suffix V grade. For example in the kalinga dialect we have forms like,

*ginne* + *kɭ* → *ginniki* 'to the metal vessel'

*CVCCɛʸ* + *kɭ*    *CVCCɿCɿ*

*peffe* + *kɭ* → *peffeki* 'to the box'

*CVCCɛʸ* + *kɭ*    *CVCCɛʸCɿ*

*ginni*, *peffi* are found in isolation too, but it is to be noted that these forms are nothing but back formations after losing the case suffix. Further, these forms are not attested in written form of the language.

However *w* prosodic forms do not have type of V grade harmony. For instance, *\*peffuku* and *\*ginnuku* forms do not occur in the language. *y* prosodic forms are found in the informal speech of Kalinga dialect.

**1.2.1.3. The Suffixes - *nu* and - *wu* (Person markers)**

I find no difference in the harmonic process between person

provide us ample evidence to identify the thin line of demarcation between classical/ modern Telugu suffixes.

#### 1.2.1.4 The Functional Difference Between First and Second Suffixal Forms

The plural suffix *-lu* can occur as a first suffix. All the other suffixes can occur as a second suffix. The following examples clarify the situation.

##### 1st suffix

*katti* + *lu* → *kattulu* 'knives'  
 cvcc<sup>Y</sup> + c<sup>W</sup> cvcc<sup>W</sup>c<sup>W</sup>

##### 2nd suffix

*kattulu* + *k<sub>l</sub>* → (i) *kattulaki* 'to the knives'  
 cvcc<sup>W</sup>c<sup>W</sup> + c<sub>l</sub> cvcc<sup>W</sup>c<sup>W</sup>c<sup>W</sup>c<sup>Y</sup>

(ii) *kattulaku*  
 cvcc<sup>W</sup>c<sup>W</sup>c<sup>W</sup>c<sup>W</sup>

*gadi* + *lu* → *gadulu* 'rooms'  
 cvcc<sup>Y</sup> + c<sup>W</sup> cvcc<sup>W</sup>c<sup>W</sup>

*gadulu* + *n<sub>l</sub>* → (i) *gadulani* 'rooms (accusative)'  
 cvcc<sup>W</sup>c<sup>W</sup> + c<sub>l</sub> cvcc<sup>W</sup>c<sup>W</sup>c<sup>W</sup>c<sup>Y</sup>

(ii) *gadulanu*  
 cvcc<sup>W</sup>c<sup>W</sup>c<sup>W</sup>c<sup>W</sup>

*ra:ṇi* + *lu* → *ra:ṇulu* 'queens'  
 c<sup>̄</sup>vcc<sup>Y</sup> + c<sup>W</sup> c<sup>̄</sup>vcc<sup>W</sup>c<sup>W</sup>

*ra:ṇulu* + *lo:* → *ra:ṇulalo:* 'among the queens'  
 c<sup>̄</sup>vcc<sup>W</sup>c<sup>W</sup> + c<sup>̄</sup>ē<sup>W</sup> c<sup>̄</sup>vcc<sup>W</sup>c<sup>W</sup>c<sup>̄</sup>ē<sup>W</sup>

One can argue that *w* prosodic harmony, after the addition of the first suffix, is due to *-lu*, and *a* marks the junction between

*-lu* and the following suffixes (i.e. the second suffix).viz., *-ku*, *-nu*, *-mu*, *-wu*, *-lo:*. In such cases the persence of *a* is therefore best treated as Sandhi rather than harmony. As seen above, suffixes *-ku*, *-nu*, and *-wu* can be *w* prosodic harmonizing in backness or *y* prosodic, without harmony.

Alternately, one could say that the case suffixes, when functioning as second suffixes, induce backing and lowering harmony. For example,

*gadi + lu + lo:* → *gadulalo:* 'in the rooms'

$CVCC\bar{Y} + C\bar{W} + C\bar{E}^W$        $CVCC\bar{W}C\alpha^WC\bar{E}^W$

*gadi + lu + kL :* → *gadulaku*

$CVCC\bar{Y} + C\bar{W} + CL$        $CVCC\bar{W}C\alpha^WC\bar{W}$

The dative and accusative case suffixes as we have seen in 1.3.1.2. behave in a non-harmonic fashion. The resultant forms are,

*gadi + lu + kL* → *gadulaki* (ibid.)

$CVCC\bar{Y} + C\bar{W} + CL$        $CVCC\bar{W}C\alpha^WC\bar{Y}$

*gadi + lu + nL* → *gadulani* (ibid.)

$CVCC\bar{Y} + C\bar{W} + nL$        $CVCC\bar{W}C\alpha^WC\bar{Y}$

Note also the following case with *-mu* as the second suffix:

*pilla + lu* → *pillalu* 'children'

$CVCC\alpha^W + C\bar{W}$

*pillalu + mu* (i) *pillalamu* 'we are children'

$CVCC\alpha^WC\bar{W} + C\bar{W}$        $CVCC\alpha^WC\alpha^WC\bar{W}$

(ii) *pillalimi*

$CVCC\alpha^WC\bar{Y}C\bar{Y}$

In the case of (ii) above, i.e. *pillalimi*, it is noted that there is a change not only in prosody but also in vowel grade. As noted elsewhere (cf. 1.2.1.3.1.) -  $\text{C}^y$  ending suffix is an indication of colloquial Telugu.

A form with *-amu*, with backing harmony, is found in informal speech style of the Rayalaseema area. The form with *-imi*, fronting and raising harmony is found in the Kalinga dialect. The Telangana dialect has *pillalamu* which is similar to the written form.

### 1.2.1.5 The Plural Suffix - *lu*

Though there are many nominal suffixes as listed, it is only the plural suffix *-lu* as a first suffix that induces harmony in the noun stem. All other nominal suffixes undergo harmony.

When a nominal stem is followed by the plural suffix backing harmony is induced by the suffix, and this may extend upto, but not affecting, the stem initial syllable. For example,

<i>gadi</i>	+ <i>lu</i>	→	<i>gadulu</i>	'rooms'
$\text{CVC}^y$	+ $\text{C}^w$		$\text{CVC}^w\text{C}^w$	

<i>kolimi</i>	+ <i>lu</i>	→	<i>kolumulu</i>	'hearths'
$\text{CVC}^y\text{C}^y$	+ $\text{C}^w$		$\text{CVC}^w\text{C}^w\text{C}^w$	

If the noun stem has one of the consonants *r*, *l*, *ṭ* and *ḍ* in the final syllable or prefinal syllable, harmony extends up to the consonant and stops at that consonant. Consonantal harmony may also take place. This is to be dealt with fully under Sandhi.

There is also another type of plural formation which occurs only *-aṁ* ending nouns. It is to be dealt with under Sandhi.

### 1.3.0 Verbal Suffixes

Verbal suffixes in Telugu differ from nominal suffixes in that instead of being harmonised by the root, they induce harmony in the root. Scholars who worked in the field earlier have not considered all the possibilities, and in this section I make an attempt to do so and examine the different suffixes in relation to the type of harmony they induce. The person markers used with finite verbs are similar in form to the nominal suffixes *-nu*, *-mu* and *-wu*, but do not participate in vowel harmony. *-du* also belongs to this set. As they do not participate in vowel harmony, they are not considered here.

#### 1.3.1 Fronting Harmony ( 1 )

Suffixes with *i* and *æ* induce a close, front, spread harmony.

- i past participle suffix -  $\text{ɪ}$
- ina past participle vb. adj. suffix -  $\text{ɪcæ}^w$
- ina: concessive suffix -  $\text{ɪcæ}^w$
- æ past tense suffix -  $\text{æ}^w$

*Examples:*

*adugu* + *i* → *adigi* 'having asked'  
 $\text{vc}^w\text{c}^w + \text{ɪ} \quad \text{vc}^w\text{ɪc}^w$

*adugu* + *ina* → *adigina* 's.g. that is asked'  
 $\text{vc}^w\text{c}^w + \text{ɪcæ}^w \quad \text{vc}^w\text{ɪc}^w\text{ɪcæ}^w$

*adugu* + *ina:* → *adigina:* 'even if asked'  
 $\text{vc}^w\text{c}^w + \text{ɪcæ}^w \quad \text{vc}^w\text{ɪc}^w\text{ɪcæ}^w$

*adugu* + *æ* + *nu* → *adigæ nu* 'I asked'  
 $\text{vc}^w\text{c}^w + \text{æ}^w + \text{c}^w \quad \text{vc}^w\text{ɪcæ}^w\text{c}^w$

*caduwu* + *i* → *cadiwi* 'having read'  
 $\text{cvc}^w\text{c}^w + \text{ɪ} \quad \text{cvc}^w\text{ɪc}^w$

*caduwu + ina* → *cadiwina* 's.g. that is read'

$c\check{v}c\check{w}c\check{w} + \check{y}c\check{\alpha}w \quad c\check{v}c\check{y}c\check{y}c\check{\alpha}w$

*caduwu + æ + nu* → *cadiw æ nu* 'I read'

$c\check{v}c\check{w}c\check{w} + \check{\alpha}y + c\check{w} \quad c\check{v}c\check{y}c\check{\alpha}w'c\check{w}$

*kudurcu + i* → *kudirci* 'having arranged'

$c\check{w}c\check{w}c\check{c}c\check{w} + \check{y} \quad c\check{w}c\check{y}c\check{c}c\check{y}$

*kudurcu + ina* → *kudircina* 'some thing that is

$c\check{w}c\check{w}c\check{c}c\check{w} + \check{y}c\check{\alpha}w$  arranged'  
 $c\check{v}c\check{y}c\check{c}c\check{y}c\check{\alpha}w$

*kudurcu + ina:* → *kudircina:* 'even if arranged'

$c\check{v}c\check{w}c\check{c}c\check{w} + \check{y}c\check{\alpha}w \quad c\check{v}c\check{y}c\check{c}c\check{y}c\check{\alpha}w$

*kudurcu + æ + nu* → *kudircænu* 'I arranged'

$c\check{v}c\check{w}c\check{c}c\check{w} + \check{\alpha}w + c\check{y} \quad c\check{v}c\check{y}c\check{c}c\check{\alpha}y'c\check{w}$

### 1.3.2. Fronting Harmony (2) and also In Compound Verbs

Suffixes with  $\epsilon^y$  exponent (e),  $\bar{\epsilon}^y$  exponent (e:) and  $\bar{\epsilon}^w$  exponent (o:) (second verb of a compound verb) induce fronting harmony.

#### Suffixes:

-e (second verb of a compound verb);  $\epsilon^y$

-e: verbal adjective and relative participle,

-te: conditional (c)  $\bar{\epsilon}^w$

-o: (second verb of a compound verb;  $\bar{\epsilon}^w$

#### Examples:

*adugu + e:* → *adige:* 'that which is asked'

$v\check{c}\check{w}c\check{w} + \bar{\epsilon}^y \quad v\check{c}\check{y}c\check{y}$



*adugu + te: → adigite:* 'if asked'  
 vc<sup>l</sup> c<sup>l</sup> + c<sup>ē</sup> → vc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup>

*adugu + peṭṭu → adigipeṭṭu* 'Please ask for (me)'  
 vc<sup>l</sup> c<sup>l</sup> + cc<sup>l</sup> → vc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup> cc<sup>l</sup>

Along with the above set of examples, I also give another set of compound verb forms with harmony, having  $\epsilon^y \epsilon^{-y} \epsilon^{-w}$  in the first syllable of the second word. These compound verbs differ in aspect as shown in the brackets.

*kaḍugu + ve:yu → kaḍigive:yu* 'to wash' (completive)  
 cvc<sup>l</sup> c<sup>l</sup> + c<sup>ē</sup> c<sup>l</sup> → cvc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup> c<sup>l</sup>

*kaḍugu + peṭṭu → kaḍigipeṭṭu* 'to wash' (benefactive)  
 cvc<sup>l</sup> c<sup>l</sup> + c<sup>ē</sup> c<sup>l</sup> c<sup>l</sup> → cvc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup> c<sup>l</sup> c<sup>l</sup>

*aḍugu + ve:yu → aḍuguve:yu* 'to ask' (finally)  
 vc<sup>l</sup> c<sup>l</sup> + c<sup>ē</sup> c<sup>l</sup> c<sup>l</sup> → vc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup> c<sup>l</sup> c<sup>l</sup>

*alugu + po:vu → aligipo:vu* 'to get angry' (completive)  
 vc<sup>l</sup> c<sup>l</sup> + c<sup>ē</sup> c<sup>l</sup> → vc<sup>l</sup> c<sup>l</sup> c<sup>ē</sup> c<sup>l</sup>

### 1.3.3 Lowering Harmony - Change in Grade

Verbal suffixes with  $\epsilon^y$  exponent (-e:) as in *-le:du* (past negative) and *-le:nu* (cannot - disability marker) induce lowering harmony, as illustrated in the examples that follow. The verb root is *w* prosodic and when followed by suffix with *e:* which is *y* prosodic,  $\epsilon^y$ , the resultant harmonised form is also *w* prosodic. Thus we find no change in prosody but there is a change in V grade from  $\mathcal{L}$  to  $\mathcal{a}$ : The change in V grade may be due to an intermedial stage present in the language of old times, but modern usages lack it. The structure to cover the examples is given below.

*aḍugu + le : du* → *aḍagale : du* 'didn't ask'  
 $\ve c^{\text{w}} c^{\text{w}} + c \bar{e}^{\text{y}} c^{\text{w}}$        $\ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c \bar{e}^{\text{y}} c^{\text{w}}$   
*aḍugu + le : nu* → *aḍagale : nu* 'I cannot ask'  
 $\ve c^{\text{w}} c^{\text{w}} c^{\text{w}} + c \bar{e}^{\text{y}} c^{\text{w}}$        $\ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c \bar{e}^{\text{y}} c^{\text{w}}$   
*caduwu + le : du* → *cadawale : du* 'didn't read'  
 $c \ve c^{\text{w}} c^{\text{w}} + c \bar{e}^{\text{y}} c^{\text{w}}$        $c \ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c \bar{e}^{\text{y}} c^{\text{w}}$   
*caduwu + le : nu* → *cadawale : nu* 'I cannot read'  
 $c \ve c^{\text{w}} c^{\text{w}} + c \bar{e}^{\text{y}} c^{\text{w}}$        $c \ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c \bar{e}^{\text{y}} c^{\text{w}}$

*-le:du* is a negative form which is used both with nouns and verbs. When used with nouns, *-le:du* does not induce harmony in the stems. For example,

*caduwu + le:du* → *caduwule:du* 'there is no education'  
 $c \ve c^{\text{w}} c^{\text{w}} + c \bar{e}^{\text{y}} c^{\text{w}}$        $c \ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c \bar{e}^{\text{y}} c^{\text{w}}$

### 1.3.4. Lowering Harmony - Compound Verbs

A. Suffixes with [a]  $\infty^{\text{w}}$ , induce lowering harmony in verb root. An example is *-kalanu*, the suffix denoting 'ability'. The change in V grade which represents the lowering harmony is shown in the formulae below:

*aḍugu + kalanu* → *aḍagakalanu* 'I can ask'  
 $\ve c^{\text{w}} c^{\text{w}} + c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$        $\ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$   
*caduwu + kalanu* → *cadawakalanu* 'I can read'  
 $c \ve c^{\text{w}} c^{\text{w}} + c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$        $c \ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$   
*kudurcu + kalanu* → *kudarcakalanu* 'I can arrange'  
 $c \ve c^{\text{w}} c^{\text{w}} + c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$        $c \ve c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}} c^{\text{w}}$

The *-kalanu* + suffix, however, has another alternate form in these cases in informal speech with voicing of the initial consonant of suffix, viz. *aḍagagalanu*, *cadawagalanu*, and

*kudarcagalanu.*

*-aka* is a non-finite suffix which induces harmony in the verb root in the same way as shown for *-kalanu*, namely lowering harmony.

*caduwu + aka* → *cadawaka* 'not reading'  
*aḍugu + aka* → *aḍagaka* 'not asking'  
 (ε) √ C C<sup>h</sup> C C<sup>h</sup> + æ<sup>w</sup> C æ<sup>w</sup> (ε) √ C C<sup>h</sup> C C<sup>h</sup> C æ<sup>w</sup>

The usual sandhi applies, that is, when two vowels come together, the first is lost.

B. Suffixes with [o] ε<sup>w</sup>, also induce lowering harmony in the verb root. This type of suffix is generally found in compound verb formations where the second verb has [o] as in example with *koḷḷu*

*ceḍu + koḷḷu* → *ceḍakoḷḷu* 'to spoil'  
 Cε<sup>y</sup> C C<sup>h</sup> + Cε<sup>w</sup> C C C<sup>h</sup> Cε<sup>y</sup> C æ<sup>w</sup> Cε<sup>w</sup> C C C<sup>h</sup>  
*paḍu + koḷḷu* → *paḍakoḷḷu* 'to cause to fall'  
 C æ<sup>w</sup> C C C<sup>h</sup> + Cε<sup>w</sup> C C C<sup>h</sup> C æ<sup>w</sup> C æ<sup>w</sup> Cε<sup>w</sup> C C C<sup>h</sup>  
*ra:lu + koḷḷu* → *ra:lakoḷḷu* 'to make fall'  
 C æ<sup>w</sup> C C C<sup>h</sup> + Cε<sup>w</sup> C C C<sup>h</sup> C æ<sup>w</sup> C æ<sup>w</sup> Cε<sup>w</sup> C C C<sup>h</sup>

Ramarao (1976) has given a convincing argument for the above examples by suggesting *-a-*, *-i-* insertion rules. But in modern usage the insertion of compound formatives is not apparent and it is to be believed by the above type of harmony.

### 1.3.5 Justification for Semantic Criteria

It is interesting to note that /e:/ ε<sup>y</sup>, induces two different types of harmony, as shown in 1.3.2. and 1.3.3. above.

(i) Fronting harmony (with *-e:* and *-te:* suffixes)

(ii) Lowering harmony (with *-le:du* and *-le:nu*)

The use of semantic criteria may help to establish suffix function. Of the two types of harmony mentioned above (i) is found in non-negative forms whereas (ii) is strictly for negative forms.

Now let us consider suffixes where *a: ǝ̃<sup>w</sup>*, induces lowering harmony exactly like suffixes with *le:*. The forms in 1.3.3.all have a positive meaning as they denote the ability of the speaker. This gives support to my proposal that different types of harmony can be related to semantic criteria.

## 1.3.6 Constraints on Disyllabic Roots

Suffixes with [*a:*] *ǝ̃<sup>w</sup>* induce lowering harmony. However, this harmony is restricted to disyllabic forms. I take the suffix *ta:* to illustrate this type of harmony. *Examples:*

*a:ḍu + ta:ḍu → a:ḍata:ḍu* 'he plays'  
 $\bar{v}c\bar{e}^w + c\bar{e}^wc\bar{e}^w \quad \bar{v}c\bar{e}^wc\bar{e}^wc\bar{e}^w$   
*ko:ru + ta:ḍu → ko:rata:ḍu* (i) 'he grates'  
 $c\bar{e}^wc\bar{e}^w + c\bar{e}^wc\bar{e}^w$   
 $c\bar{e}^wc\bar{e}^wc\bar{e}^wc\bar{e}^w$  (ii) 'he wants'

The disyllabic stems that have *ḍ, ḷ, r, l* and *n* in second syllable have this type of harmony.

In certain disyllabic verb forms harmony with [*a:*] does not take place.

*Examples:*

*vippu + ta:ḍu → vipputa:ḍu* 'he unties'  
 $cvc\bar{e}^w + c\bar{e}^wc\bar{e}^w \quad cvcc\bar{e}^wc\bar{e}^wc\bar{e}^w$   
*gillu + ta:ḍu → gilluta:ḍu* 'he pinches'  
 $cvc\bar{e}^w + c\bar{e}^wc\bar{e}^w \quad cvcc\bar{e}^wc\bar{e}^wc\bar{e}^w$

$ce:du + ta:du \rightarrow ce:duta:du$  'he draws (water from a well)

$e\bar{e}^y e\bar{e}^w + e\bar{e}^w e\bar{e}^w$

$gi:ru + ta:du \rightarrow gi:ruta:du$  'he cuts'

From the above examples it seems that only *w* prosodic disyllabic roots undergo harmony of this type with suffixal *a*. The *y-w* prosodic disyllabic roots do not undergo harmony.

#### 1.4.0 Grouping of Verb Suffixes

Verbal suffixes so far analysed can now be grouped as follows. I present the summary of my analysis in prosodic term

##### V grade and prosody

##### of suffix syllable

##### inducing harmony

##### Suffixes

##### Example

- (A) (i)  $\bar{e}^w$  (lowering harmony)

*-aka*  $caduwu + aka \rightarrow cadawaka$

'without reading

$e\bar{e}^w e\bar{e}^w + e\bar{e}^w e\bar{e}^w \rightarrow$

*-kalanu*  $caduwu + kalanu \rightarrow cadawakalanu$

'I can read

*-ta:*  $a:du + ta:du \rightarrow a:duta:du$

'he will read

(see 1.3.2.6 for other example)

##### V grade and prosody

##### of suffix syllable)

##### inducing harmony

##### Suffix

##### Example

- (ii)  $\bar{e}^y$  (fronting *-a:* ( $\bar{a}$ ))  $adugu + (\bar{a}) + nu \rightarrow adig(\bar{a})nu$

'I asked'

(see 1.3.1.6 for other examples)

- (B)(i)  $\bar{e}^y$  (fronting harmony)

*-e:*  $-y adugu + e: \rightarrow adige;$

relative participle  
of *adugu* 'to ask'

- te:        *adugu + te: → adigite:* 'if ask'  
 -ve:yu    *adugu + ve:yu → adigive:yu*  
                  'to ask' (completive)  
 -pettu    *adugu + pettu → adigipettu*  
                  'to ask on behalf of someone'  
 (see 1.3.2.2 for other examples)

(ii)  $\bar{E}^y$  (lowering } when suffix C initial is [ i ]  
                  harmony }

suffixes    -le:du        -le:nu

examples :

*adugu + le:du → adagale:du* 'didn't ask'

*adugu + le:nu → adagale:nu* 'I cannot ask'

$v\bar{c}^w c^w + c\bar{E}^y c^w$          $v\bar{c}^w c^w c^w c\bar{E}^y c^w$

Forms of this type of lowering harmony are common to all speakers. But some uneducated speakers of the coastal dialect have them without harmony. They are as follows:

*adugu + le:du → adugule:du* 'didn't ask'

*adugu + le:nu → adugule:nu* 'I cannot ask'

$v\bar{c}^w c^w c^w + c\bar{E}^y c^w$          $v\bar{c}^w c^w c^w c\bar{E}^y c^w$

(iii)  $E^w$  (lowering harmony)        *koffu*

examples

*cedu + koffu → cedakoffu* 'to spoil'

(iv)  $\bar{E}^w$  (fronting harmony)        *po:vu*

examples

*ka:lu + po:vu → ka:lipo:vu* 'to burn'

$c\bar{v} c^w + c\bar{E}^w c^w$          $c\bar{v} c^w c^w c\bar{E}^w c^w$

(see 1.3.2.2 for further illustrations)

(C) (i)  $\epsilon^y$  (fronting harmony) *Suffixes:*

-i  $\epsilon^y$  (past participle)

-ina  $\epsilon^y \epsilon \alpha^w$  (past verbal adjective)

-ina:  $\epsilon^y \epsilon \bar{\alpha}^w$  (concessive)

*examples:*

*adugu* + i → *adigi* 'having asked'

$\nu \epsilon \epsilon^w \epsilon \epsilon^w + \epsilon^y$   $\nu \epsilon \epsilon^y \epsilon \epsilon^y$

*adugu* + ina → *adigina* 'the (s.o) asked'

$\nu \epsilon \epsilon^w \epsilon \epsilon^w + \epsilon^y \epsilon \alpha^w$   $\nu \epsilon \epsilon^y \epsilon \epsilon^y \epsilon \alpha^w$  .

*adugu* + ina: → *adigina:* 'even if asked'

$\nu \epsilon \epsilon^w \epsilon \epsilon^w + \epsilon^y \epsilon \bar{\alpha}^w$   $\nu \epsilon \epsilon^y \epsilon \epsilon^y \epsilon \bar{\alpha}^w$  .

(see 1.3.2.1 for further examples)

#### 1.4.1 Summary Statment

To summarise, we have following types of harmony induced by verbal suffixes.

-----  
Lowering:  $\epsilon^w > \alpha^w$  when harmony is induced by  $\bar{\epsilon}^y, \epsilon^w$   
-----

Fronting:  $\epsilon^w > \epsilon^y$  when harmony is induced by  $\epsilon^y$   
-----

Fronting:  $\epsilon^w > \epsilon^y$  when harmony is induced by  $\bar{\epsilon}^y, \epsilon^w, \alpha^y$   
-----

Earlier scholars have not included so many vowels as inducing harmony. From my analysis, presented in foregoing section, it is evident that vowels e,o,o: induce vowel harmony in the verb root. All three of them occur as root initial vowels of the second verb in a compound verb form .The first verb root undergoes the process of vowel harmony and the second verb induces the

process. It is equally interesting to note that these three vowels, viz. *e*, *o*, *o:*, do not induce vowel harmony in any structures other than the first element of compound verb.

In the case of nominal harmony, apart from the plural suffix, it is the noun form which directs the suffixes. In the case of plural suffix, it is observed that it functions like verb suffixes, i.e. induces harmony. In the case of verbs, the suffixes direct the roots. No amount of descriptive statements have brought this difference to light until this prosodic study was attempted.

### 1.5.0 Conclusions\*

To conclude I present the following general rules for vowel harmony in Telugu.

1. Nominal suffixes of the structure- $c\mathfrak{C}$  (with the exception of the plural suffix) undergo harmony. This is what Aoki (1968) recognises as progressive directionality – stem determined harmony.
2. Plural suffix -  $c\mathfrak{C}^w$  (or to be more precise -  $\mathfrak{L}\mathfrak{C}^w$ ) is a harmony inducing suffix.
3. Monosyllabic or disyllabic verbal suffixes and the second verb initial syllables of compound verbs induce harmony in the first verb root. This is suffix determined harmony and can be considered as regressive harmony.

\* I dedicate this paper to my friend, well wisher and erstwhile colleague Prof.C.Ramarao.



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## **LANGUAGE DEVELOPMENT AND LANGUAGE DISORDERS : PERSPECTIVES FROM INDIAN LANGUAGES**

**Editors : B. Lakshmi Bai and D. Vasanta**

**This volume includes seventeen selected papers presented in the Interdisciplinary National Seminar on Language Processes and Language Disorders, organised by the Centre of Advanced Study in Linguistics, Osmania University, in February 1989. In addition, it includes an inaugural address by a Neurosurgeon and three keynote papers by experts representing the fields of Applied Linguistics, Speech-Language Pathology and Psychometry. These four invited papers deal with a range of theoretical issues in Applied Linguistics in general and Psycholinguistics and Neurolinguistics in particular. The papers in the first section discuss, with the help of empirical data, issues of language input, development of Language Structures, language processing, reading comprehension and metalinguistic skills in children speaking Hindi, Marathi, Kannada, Tamil, Telugu and Oriya Languages. The papers in the second section deal with assessment of early communication skills in normal hearing children and ; development of morpho-syntactic structures in the language of hard-of-hearing children, Cerebral palsied children and adult aphasics. One paper describes certain methodological issues in the study of sign language of deaf children. The wide range of topics covered and the rich empirical data discussed in various papers should make this volume useful for researchers and professionals in the concerned fields.**

## THE SPEAKERS OF PROTOLANGUAGES IN CENTRAL EURASIA: INFERENCES FROM ARCHEOLOGY AND LINGUISTICS

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**Abstract:** *The paper treats the questions of the relationship between linguistics and archeology during the last stage of Indo- European and Uralic proto-languages and proto-cultures. First, some questions of the Indo-European society are examined from the point of view of linguistics, then those of Uralian from the perspective of archeology. According to recent archeological discoveries Uralians underwent a considerable influence of a population which left its earlier settlements in South Central Eurasia toward North Western direction because of climatic changes. Its Southern component was certainly constituted by Dravidians, the Northern one cannot be identified because it was absorbed by Tocharians, Aryans and later Turks. The paper ends with a call for sound methods in early areal linguistics.*

In our analysis first we examine some questions of the study of language and society of Indo-Europeans and Uralians (1). It will be followed by an example: a brief archeological and linguistic account on northern Central Eurasia in the fourth millennium, focusing on the appearance of a new culture, on its impact on Uralians, and on the progressive extension of Indo-Europeans

(2). Then we shall deal with some questions of linguistic models: family and area and illustrate them with the languages of Central Eurasia.

### **1. Language and society**

In the study of the community of Indo-Europeans Lehmann concentrates on methodological questions and on the presentation of crucial facts of Indo-European prehistory and society at the end of the fifth and in the first part of the fourth millennia (Lehmann 1993:258-88). I shall limit my examination to the methods and some facts relevant for our topic. The sources of data are constituted by language, archeology and antiquities for Indo-European. The antiquities and history cannot serve as sources for early Uralians because the texts in Uralic languages are of late origin and their territory was far from the centres of early civilizations. There remain, however, archeology and linguistic reconstruction. Then Lehmann surveys the interpretation of data. I agree with him on the evaluation of Indo-European linguistics:

We may recall bases for the validity of Indo-European grammar. From the start many of its prominent scholars aimed to determine underlying structure... In carrying out this aim they regarded language as a structure in which all the parts are interrelated. And they gave careful attention to facts, methods and principles, ... Shortcomings and disagreements are due in part to approaches of lesser scope. But when the central methods were applied on the basis of these procedures, they led to results that are now generally accepted (*ibid* : 262)

This quotation is fundamental for the understanding of his book which gives a detailed presentation of 'proves'. I am of similar opinion about the history of Uralic studies which profited from the methodological achievements of Indo-European

Linguistics, a fact which confirms Lehmann's words.

I cannot but agree with Lehmann on the importance of archeology: 'archeology provides us with the only secure evidence we have for prehistoric peoples' (*ibid*:263) and his insistence that linguist should be aware of the current state of archeology and vice-versa (*ibid* :265). Lehmann is right in opposing the application of the model of massive tribal movements to the fifth and fourth millennia and giving advantage to the.

Wave of advance model. By the model, innovations in culture and technology were examined for their advantages, and when so viewed were adopted by neighbouring peoples. Some migration is accepted, but not that of groups such as those around the beginning of our area (*ibid* :263)

The merit of such a model is relative: it neutralizes the effect of transfer of a model applicable to a situation which existed millennia later, but the reality was far more complex. The social organization at the end of the fifth millennium did not give the possibility for largescale organized movements, but the disadvantageous change of climate could force large groups of population to move to territories where the conditions for life were better as we shall see later.

From studies on the inferences based on texts, on archeological data and from history (*ibid*:266-76) I shall examine only the second. Here, Lehmann confronts two models on the spread of Indo-Europeans. The first, widely identified with Gimbutas.

Assumes invasion of warlike, mounted peoples from southern Russia who imposed their language on the autochtons ... there were three different invasions that overwhelmed the peaceful,

matrilineal autochthons. The second model, now identified with Renfrew, ... assumes gradual extension of the Indo-European languages ... the expansion of agriculture from the Middle East (*ibid* :270-71)

Gimbutas' model is based on old archeological data and goes far beyond the facts of archeology towards a general conception valid for certain periods and situations in prehistory and history. Renfrew's model fits the situation of the fourth millennium relatively well. However, it is hard to exclude the use of superiority in military capacity (weapons of metal, horses, higher organization of nomads) at the end of this period especially in the third millennium (cf. below).

The reconstruction of Proto-Indo-European and early European communities is convincing and seems to correspond to archeological facts. Its validity should be considered also for the Proto- Uralic population in the fifth millennium. According to Lehmann: For the Indo-European community ... can we suggest small groupings corresponding to a village, as supported by words based on \**weyk* (*ibid* ::277). A less sophisticated system of terms of kinship numerals reflect such a social situation (*ibid* :278). At the end of Proto-Indo-European with the diffusion of Indo-European population, acquisition of higher level agriculture, animal husbandry, and technical innovations, such simple communities changed to bigger social units during the fourth and especially in the third millennium.

### **1.1 An approach to the study of early Uralic communities**

I shall present here some generalizations of the results in Uralic archeology and linguistics. My presentation differs from that of Lehmann's only in more emphasis on certain fundamental factors, like climatology and archeology. Their importance will

be demonstrated in the next point(2).

The data of historical climatology and physical geography, including the precipitation as an important factor, gives us information on the flora and fauna. The possibilities for a certain density of population depends on climate and on geographical conditions. Their change for the worse results in the diminution of population, for the better in its growth, even if this is only one of the factors.

The second group of factors could be labelled by the cover term of economic geography which is based on the former but not entirely. It deals with the ways of occupation: like hunting fishing, the different forms of agriculture from a rudimentary degree to irrigation systems, animal husbandry from the primary domesticated animals to the herds of nomads using horse for transport and battle.

These factors determine the way of life to some degree, but there are different ways of building houses, and decorating domestic inventory, especially pots, and weapons. The spiritual life mythology do not depend on the concrete conditions of life but manifest universal tendencies of human thought with many variations.

Archeology with paleogeography has one of the keys to prehistory, the other one is in the possession of linguistics. These two keys are necessary but not always sufficient. The contribution of anthropology is important in particular situations which are not rare (e.g. in the case of the Uralic population and its language.)

The study of the linguistic situation should consider the ways of communication within an area and beyond it. Linguists should use the achievement of archeology: where the material

traces of communication are found, there must have existed also oral communication. This does not mean the same language but is a precondition for further study of the linguistic situation, a factor of the solution to the puzzle: of the identification of an archeological culture with a language.

The description of the linguistic situation locates languages with linguistic evidence, even if fragmentary, like the language of population of South Mesopotamia before Sumer, languages (or peoples) known only by name, like the languages of Western Iran. It should consider information preserved on the relationship between languages, like that of Elamite to the languages of the nomads of Western Iran etc.

Linguists are inclined to use only the archeological information in favour of their hypotheses and forget about the requirement of systematicity which they consider fundamental in linguistics. Only a consistent approach to various disciplines can yield reliable results. This is a common place often forgotten. Yet in many cases linguists stand helpless before the puzzles of linguistic prehistory or are forced to make more or less plausible hypotheses.

In the following I shall give an illustration of the relationship between archeology and a language situation focusing on archeology. It will be followed by analysis of the linguistic issues.

## **2. Archeology and language communities: Uralians in Central Eurasia in the fourth millennium.**

Central Eurasia as understood here, is the territory from east Central Europe to west Central Asia. Its northern part includes Europe, West Siberia and west Central Asia. The south



ernpart extends from Anatolia to the Indus valley. The description of the archeological situation is completely based on A.Kh.Khalikov's works (especially 1993) with linguistic comments of mine.

In the East, outside the area but in contact with it, was the culture of textile pottery, identified with Yukagirs and Altaians. At this time the Altaians remained on the periphery of the area, but in the third millennium they entered it. The Yukagirs, on the contrary, were constrained to move to East.

In the fifth millennium and in the first part of the fourth there are two related cultures between the Gulf of Finland and the Ob river: the pit-comb pottery in the West (from the Baltic to the mouth of Oka ) and comb pottery in the East (from the Oka to the Ob). Both cultures can be identified with Uralic population: the Lapps and Samoyeds to the West and Finn-Ugrians in the East. At the end of the fourth millennium the Lapps move to the North -West, the Samoyeds to the East across the Urals into Siberia under the pressure of Europeans.

In the West and South West there are other two related cultures: that of linear ribbon pottery (Europeans) and of protopit type (Aryans) which were separated but are still in contact after the dissolution of the Indo-Europeans unity. The Indo-Europeans did not cross the line of Dneper at the beginning of the 4th millennium, but proceeded towards the Urals during this time.

On the periphery of the northern part of the area, on the border line between North and South on the vast space of foothills from eastern Anatolia to Belucistan extends the zone of Syro-KiliKaya culture of Prodded pottery. It can be characterized by an advanced level of agriculture, animal husbandry (domestic sheep, cows). The eastern part of this culture belonged to

Dravidans. The population of the western part cannot be identified more precisely: we cannot draw the western boundary of the ancestors of Dravidians and cannot say if the language of the western part was related to Dravidian. If the existence of common elements in Uralic and Dravidian are proved, then the assumption of a language close to Pre-Dravidian will be realistic.

The smaller cultures in the region of the Aral sea and the Caspian sea had a less advantageous situation from the point of view of physical geography. They had intensive contacts with the southern area of prodded pottery and were influenced by it. In the North they were in contact with the culture of Finno- Ugrains.

We must go back to the first half of the millennium and examine the climate. On the verge of the fifth and fourth millennium and in the first part of the fourth the atlantic period reached its climatic optimum, when the natural zones shifted 200-300 kms to North in Eastern Europe. Such climatic shift, advantageous to Europe, was bad for the territory of the culture with prodded pottery because the areas near the Caspian Sea and Aral sea became unsuitable for cattle-breeders and farmers. They had to move to the North. In the first part of the fourth millennium on the territory of Uralians of pit-comb and comb pottery, appear the flat bottom pottery with thinned out prodded ornamentation, new forms of tools, settlements with ground rounded dwelling, and which is more important, with apparent traces of productive economy: stone tools for wood processing, for grinding, bones of domestic sheep and cows. The new culture was apparently different from the local culture not only in pottery but in everything from tools to the structure and form of houses. Such settlements can be found from the Upper Volga to Western Siberia. In order to arrive that far the population of the culture of pottery with prodded ornamentation must have crossed the area of the Aral

sea, Caspian sea and the South-East of Russia. And we can find its traces from the Dneper to the Aral sea.

This population had an important impact on the culture of the southern Finns of the Early Metal Age and was preserved for a long period in the culture of Ugrians. With the progress of Indo-Europeans, especially of Aryans the contacts between the northern branch of this culture and its southern part was cut and no new impulses arrived from the South to Uralians, especially to Finnic people. They became closely connected with Aryans and, to a lesser degree, with Tocharians who were advancing toward the Urals. The vast territory of South-Eastern Russia changed into steppe toward the end of the fourth millennium and the Eastern Indo-Europeans became a nomadic population, but process was in its initial stage in the fourth millennium.

The migration of the population of prodded pottery to the North, raised the culture of the Whole South-Eastern Russia to a higher level before the arrival of Indo-Europeans. After its occupation the Indo-Europeans arrived at the gates of ancient civilization of the third millennium on the level of half-nomadic people surrounding Mesopotamia and Anatolia. Here begins the success story of the Indo-Europeans.

The early Dravidians remained concentrated in Eastern Iran and India. The retroflexes, so characteristic of Dravidian, can be found not only in Indo-Aryan languages but also in those of Eastern Iran. The formation of retroflexes can be a relatively late phenomenon in Dravidian, in North-West Dravidian they could have not existed; there are no traces of retroflexes in the languages of the population occupying West Turkestan (like the Tochars, the western Turks). The re-examination of the elements common to Proto-Uralic, Proto-Dravidian, partially to Yukagir and Proto-

Turkic, can contribute to the reconstruction of the linguistic situation in Central Eurasia. There can be alternative hypotheses and the one concerning the direct contact between Dravidians and Uralians is not the most plausible one.

Using the results of Khalikov's studies I have assumed, that the *Urheimat* of Indo-European was in Europe. Its concrete location involves only corrections of the existing views. It radically differs from the hypothesis of Gamkrelidze and Ivanov which locates Proto-Indo-European in Northern Mesopotamia. There is, however, a considerable similarity in their conception and the picture presented above: the movement from south to North of a certain large population which is identified as Europeans and Aryans by them. The confrontation of Khalikov's conception with theirs, however, goes far beyond our scope.

### 3. Linguistic models for proto-and prelanguages

Lehmann is right in his criticism of Renfrew's assumption That Indo-Europeanists adhere to the family-tree model, and that application of the comparative method requires its assumption. Yet the wave model has long superseded it, based on tenets that are closely comparable with those of models emphasizing diffusion among the archeologists. (*ibid*:265).

The characterization of the late Proto-Indo-European and its dialects given by Gamkrelidze and Ivanov (1984:371- 428) proves his statement. Language family, however, remains the fundamental concept for proto-languages which constitute a fixed starting point for the reconstruction of pre-languages. The notion of *Sprachbund* introduced by Turbetzkoy, cannot replace the family model, but should be considered in the study of linguistic areas of any time and can counter-balance attempts to creating

protolanguages, like Dravidian - Elamite, Uralo-Dravidian, Uralo Yukagir, on the basis of similarities in lexicon, in phonology, in grammar or even in all of them but without systematic correspondences.

Archeology, a true partner of 'prehistoric' linguistics, is in constant progress: discovers new cultures, new contacts between cultures, suggests new clustering of branches, 'dialects' of proto or pre-languages, like the Lapp-Samoyed unity mentioned above (which can be supported by some linguistic evidence and was suspected to have existed also by linguists).

I have the impression that we linguists are not flexible enough when compared to archeologists. We assume a certain period, e.g. around 4000 for the dissolution of Indo-European and Uralic, but do not imagine the real language situation. As we have seen in the case of Uralic, the Lapps and Samoyeds were in close contact, constituted an archeological unity and then separated: the Lapps became close to Balto-Finns, the Samoyeds to Northern Ugrians after crossing the North Ural. Thus, the real grouping of Uralic dialects was different from the one reconstructed from a later historical period when the Samoyeds lived east from Finno-Ugrians.

After having emphasized the importance of relating the data of archeology to those of linguistics, I should indicate the relative independence of their evidence from each other. The Uralists must not change the picture of the late proto-language: its distribution into two groups: Finno-Ugric and Samoyedic, but should consider the particular position of Lapp and its early contacts with samoyedic. I have the impression that the linguistic composition of Proto-Indo-European, its decomposition into dialect groups established by Gamkrelidze and Ivanov: the

separation of Anatolian first, then of a grouping of Greek, Armenian and Aryan can be maintained even if the *Urheimat* was in Europe (*ibid*:895-954). The problem of European languages could be resolved without a long itinerary through Central Asia. In order to explain the contacts of Eastern Iranians, and Europeans with Finno-Ugrians they assumed the presence of Finno- Ugrains in Central Asia which cannot be proved (*ibid* :929- 31, 939-42). Both problems can be solved by the assumption of an *Urheimat* in Europe. The Anatolian branch of Indo-Europeans could reach Anatolia on the shores of Black Sea because the shores of seas served as natural corridors from the northern part of Central Eurasia to the south and vice versa (as it was assumed above).

The composition of the language situation in an area, the dialect distribution within a proto-language or pre-language depended on various factors. In North-Eastern Europe covered by forests, the system of rivers yielded good conditions of communication and for the preservation of the unity of proto-language of Uralians living in small communities, even if the isoglosses, especially in lexicon, could have been complex.

Similar set of communities connected with corridors of communication was typical for the northern part of Central Eurasia in the period of the early proto-languages and late pre-languages.

We should go far into prehistory in order to explain the formation of pre- languages, like Indo-European, Uralian, Yukagir spoken by these communities in contact with each other, still developing their languages according to the inherent laws of their own.

A systematic analysis of the language systems of a relatively

late stage, which can be reconstructed, shows similarities and divergences which have their origin in a much earlier stage. The surprising similarity in the grammatical system, the shared tendencies in the phonology of Uralic and Altaic, so different from Indo-European, has been maintained despite the millennia of separation of Uralic from Altaic. The contacts between Uralic and Indo-European have led to little or no convergence.

There was a fundamental difference between Uralic, Yukagir and Altaic apposed to Indo-European, in the entire construction of grammar: the communicative principle appearing in nominative-accusative structure in the former and the cognitive principle classifying nouns and verbs manifested in the active type of the latter shared also by the Caucasian languages (Klimov 1977:879). The cognitive principle underlies also the classes based on animacy and natural gender in Dravidian, Elamite and other languages in the South of Central Eurasia.

A comparative picture of characteristics of these languages extended to all sub-systems shows complex isoglosses similar to those known from dialectology which unite 'dialects' according to certain subsystems but there are no two proto-languages which have only common isoglosses.

The similarities, however, provoke temptations of unification of proto-languages into greater units: Uralo-Altaic was considered one family more than a hundred years ago; at present not even the unity of Altaic is generally accepted. The common features of the families lead to hypotheses of Dravidian-Elamite, Uralo-Yukagir common languages, a search for the unity of Indo-European with other families. The tendency is natural: the search for an explanation, the source of which could be a common language and instead of a linguistic area.

In the southern part of Central Eurasia from Anatolia to India the physico-geographical conditions were different, admitted denser population even in the fourth millennium before the grand civilizations of Mesopotamia and Indus Valley. The communication between the communities could be more intensive. This is well known and beyond the scope of our examination. I want, however, to call attention to the contacts between the southern and northern part of Central Eurasia in the East: in Central Asia in the area of Caspian and Aral seas which is less known and usually ignored in literature which concentrated on the rise of grand civilizations. Above we dealt with the movement from the South to the North, but during the following two millennia of Aryan and Tocharian invasion this territory will be the transitory zone from North-West to South-East. Then, until the first three centuries of our millennium Central Asia was the focal point of movement of people from East to West.

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**AN ANALYSIS OF CLAUSE AS  
EXCHANGE (INTERPERSONAL  
FUNCTION) IN R.K. NARAYAN'S  
WAITING FOR THE MAHATMA \***

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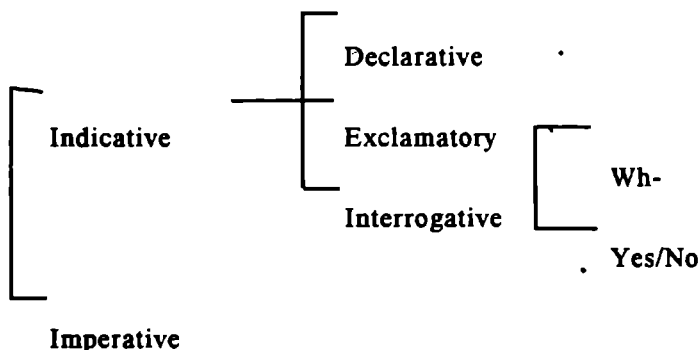
**Abstract:-** *This paper demonstrates how the intricate relationships between the characters of a narrative discourse can be explained at the textual level itself with the help of the analysis of the metafunctional concept of clause as exchange (interpersonal function) derived from Halliday (1985)*

**1.0. Introduction**

Based on Halliday (1985:68-100) the clause complexes as exchange of the narrative discourse R.K. Narayan's *Waiting for the Mahatma* (1955; here after WM ) have been analysed in this paper to bring out explicitly the relationships between the protagonist Sriram on the one hand and the other characters namely Bharati, Gandhiji, Jagadish and Granny on the other at the textual level itself in terms of the interpersonal function of

language, which is realised through

- a) the MOOD elements namely the Subject and the Finite elements, which are part of a verbal group in the Mood-Residue structure,
- b) the Modal Adjuncts,
- c) the Vocatives, and
- d) the Speech Acts namely



### 1.1 The Protagonist and the other characters

On the basis of Halliday (1985) the analysis of the clause complexes as message in the conversations between Sriram and the other characters namely Bharati, Mahatma Gandhi, Jagadish and Grandmother brings out at the textual level the intricacies of their relationships clearly. An attempt has been made here to analyse the conversations that take place between them for the first time in the narrative to show their basic characteristics and relationships portrayed in the interpersonal function of language. Their fundamental characteristics and relationships are further

**explained with the help of the other passages of WM.**

#### 1.1.1.1. Sriram and Bharati

The following is the conversation that takes place for the first time between Sriram and Bharati and is presented here without its reporting parts in a sketchy manner:

KEY: s - subject; m - modal; f - finite; ma - modal adjunct;  
pred - predicator; n - negative.

1) Turn 1:

**Bharati:** 'You will have to go now.' —  
                   s   m/f  
                   m ood                   r esidue

**Sriram: (Jumped outside the hut -- non-verbal action)**

**Turn 2:**

**Bharati:** 'Don't you know that when Bapuji sleeps we will have to  
 f n s ————— s m/f  
 mood residue mood  
 leave him?'  
 residue

Sriram: 'Of course, I knew it. I was only waiting  
ma s did know s f ma            
     f  
     mood           residue      mood      re-  
for you to come out.  
sidue

**Turn 3:**

**Bharati:** 'Who are you? I don't think I have seen you before.'  
                   f   s       ma               s   f  
           residue mood   mood                               residue

Sriram: (No reply)

Turn 4:

Bharati: 'What is your name?'

f s

residue mood

Sriram: 'Sriram.'

s

mood

Turn 5:

Bharati: 'What are you doing here?'

f s

re- mood -sidue

Sriram: 'Don't you remember me?'

f n s

mood residue

*I saw you when you came with a money*

did see \_\_\_\_\_

s f pred

Mood Resi-

\_\_\_\_\_ box in the market, the other day?

-due

Turn 6

Bharati: 'Oh, I see ...' But I might not remember you since

ma s m/f n

mood mood residue

*quite a lot of people put money into my box that day.*

s did put \_\_\_\_\_

f pred

mood

residue

Anyway I asked you now what you are doing here?

s	did	ask			s.	f		
f			pred		mood		residue	
mood			residue					

Sriram: 'Perhaps one of the volunteers.'

ma

mood residue

Turn7Bharati: 'Why perhaps?'

residue

Sriram: 'Because I am not yet one.'

s f n ma

mood residue

Turn8Bharati: 'Anybody cannot be a volunteer,' 'Don't you know that?'

s m/f n

f n s

mood

residue

mood

residue

Sriram: 'Don't you know that? I think I know that and more.'

f	n	s				ma	s	do	know		
f			Pred								

mood

residue

mood

residue

Turn9Bharati: 'What more?'

residue



point out to him such commonplace things and for the sake of politeness, she uses 'we' instead of 'he', which might glaringly and directly point out his defect, when she repeats the obligation of people in general terms that they should leave Gandhiji at the time of his sleeping. Sriram readily and explicitly agrees to her view by using a modal adjunct 'of course', which means presupposition, in his response and clarifies unequivocally the reason for his waiting by using a modal adjunct 'only' which shows 'intensity' that he has waited there not because he does not know that he must leave Gandhiji when he is asleep, but because he intends to meet her. This surprises Bharati since Sriram is a stranger to her and as far as she knows, he does not have any reason/opportunity to meet her. So she uses an interrogative to find out his basic identity in Turn 3 and further confirms explicitly by using the modal adjunct 'I don't think' that she does not know or rather has not even seen him before. Sriram is tongue-tied because he is under the impression that he is familiar to her/ she will identify him and is terribly confused when she says clearly that she has not seen him in spite of the fact that she has collected donation from him near the market fountain on a previous day. Bharati understands his confusion and in order to help and ascertain his identity from him, she puts forth another interrogative in Turn 4 which requires a direct answer. Sriram mentions his name briefly in reply but it does not provide much information about him to Bharati and in order to seek further information she asks in Turn 5 about his activities in the Mahatma's camp. Sriram's reply is irrelevant since instead of providing the information sought for, he asks her if she does not remember him and further refers to an less mental ability for he fails to understand that it is very difficult for a person to remember about everyone whom he/she meets casually in his/her day-to-day interactions.

Or this displays his egotism that he is too important a person for Bharati to forget him even if she has met him casually only once. Bharati understands his presupposition properly and replies in Turn 6 politely about the possibility but not certainty of her meeting and forgetting him by using a modal adjunct 'I see,' a modal 'might' and a negative polarity 'not' respectively. Further in order to find out the reason for his presence in the Mahatma's camp, she repeats her earlier question. Till this point, the mood of both the participants is polite and co-operative, but once Sriram uses the modal adjunct 'perhaps' instead of being certain and specific about his basic identity in his reply, their mood changes drastically as discernible in the mood elements used in the remaining turns of their conversation which portray their real personality traits: Sriram's foolhardy, reckless, rash and submissive nature and Bharati's Sriram's foolhardy, reckless, rash and submissive nature and Bharati's resolute, sharp tongued, argumentative and dominating characteristics in Turn 7, Bharati questions explicitly on the use of the modal adjunct 'perhaps' by Sriram for which he replies in a matter fact manner that he is not yet a volunteer focusing on his status at a given point of time with the help of the modal adjunct 'yet', which shows time. Bharati indicates in Turn 8 with the mood consisting of the subject 'anybody', the finite - modal operator 'can' and the negative polarity 'not' clearly that she feels sure that it is not true or will not happen for 'anyone' to become a volunteer and insists with the temporal operator and the negative polarity and the interrogative speech act 'Don,t you ...?' that Sriram must/ought to/has to know about this.

This makes Sriram irritated and angry which is perceptible in the repetition of the exact utterance of Bharati and he adds with the modal adjunct 'I think' that he knows surely 'more than what



Bharati expects him to know. Bharati is so argumentative that she questions in Turn 9 about his 'more'. Sriram's reply with the temporal operator 'am' and the negative polarity 'not' states what he is not, i.e., he is not a person without independent identity or status or background despite the fact that he is still under the control of his grandmother leading an 'obscure or routine' life as if he is an eight year old boy with set activities and no aspirations. Bharati is very much amused that she continues her discussion further stating explicitly her supposition with the modal adjunct 'I suppose' in Turn 10 that he is a 'somebody'. Sriram's answer to her supposition expressing his hope explicitly in the modal adjunct 'I hope' and Bharati's ability to change him in the modal operator 'will' shows his reckless speech, since he is talking to a girl who is a stranger for him in a such a manner. Hence even in the absence of any other guidance, the mood elements in their conversations bring out their basic personality traits at the textual level clearly. Ineed, narrator comments on their fundamental characteristics in the reporting part of the above conversation and in other parts of the narrative. The above basic qualities of Sriram and Bharati are very much Observable in their conversation throughout the narrative. Moreover, it is Sriram who is always seeking information from Bharati. It means that the latter is in a position to offer him commands/suggestions/guidance/advice. This kind of disciple-guru relationship between them is very much reflected in the interpersonal function of language used by them. For example, in *ibid*:58, Sriram raises many questions about the village for which Bharati is in a position to provide necessary information.

In *ibid*:66, she is better informed about many things/items than he is. When he is worried about her walking barefoot, she explains to him about the prevailing political condition of the



*Sit down young man. Come and sit as near me as you like?*

$\frac{\text{Pred} \cdot \text{voc}}{\text{residue}} \quad \frac{\text{Pred}}{\text{residue}}$

**Sriram: (Sits near Gandhiji -- non-verbal action)**

### Turn 3

**Gandhiji:** *Nowadays, I generally get up an hour earlier in order*

s    m    a    d    o    g    e    t  
 — — — — — f    P    r    e    d  
 r    e — — — — — m    o    o    d — — — — — s    i    d    e

to be able to do this : spinning a certain length is my most important work: even prayer comes only after that.

*I'd very much like you to take a vow to wear*  
s m/f      ma      -----  
 mood                      residue

*only cloth made out of your own hands each day.'*

**Sriram:** 'Yes, I will do so.'

s m/f                  
mood      residue

(*ibid* : 43-44)

Bharati has instructed sriram to come to the door of Bapuji's cottage and wait for her at 3.00 a.m. on a particular day so that she will take him to Gandhi. But as Bharti is not found at time of his entry, he peeps into the cottage and sees her sitting there to his surprise. She asks him to come in and Gandhiji begins the

conversation amidst his busy activities. In Turn 1 he welcomes Sriram cordially. The interrogative speech act and the modal operator 'should' used in 'Why should you be standing there?' indicate that there is no reason for Sriram to stand outside, since there is no need of formality and hence he ought to enter the cottage without hesitation. This is reinforced in the immediately succeeding utterance in the modal operator 'could' followed by 'have' as in 'could have come' which means that it was possible for Sriram to come straight in without waiting for permission of Bharati. Besides the ellipsis of the 'mood' and the repetition of the 'residue' 'come in' in the very beginning itself add to the friendly tone of Gandhiji. The mood elements used by him in his very first utterance addressed to Sriram who is in fact a stranger for him create an amiable atmosphere and textually project his affectionate fatherly nature and cordial relationship with him. This kind of warm welcome accorded by Gandhiji encourages Sriram to speak frankly. He replies that he has waited outside since Bharati has asked him to do so. In Turn 2 Gandhiji refers to Bharati's discussion with him about Sriram. The use of the modal adjunct 'just' stresses the fact that he has been the topic of their discussion at the time of his arrival and he need not feel disappointed that Bharati has not waited for him outside the cottage. Moreover, the absence of the mood elements 'You will' and the repetition of the residual elements 'sit and come' used by Gandhiji make Sriram feel more at home. Besides Gandhiji's use of the vocative 'young man' which also forms part of an interpersonal component, makes him feel so free and confident that he moves briskly and sits on the floor near Mahatmaji. It also implies that Gandhiji has rightly recognised his real personality that he is a young man' though he behaves and is treated by others like a 'kid' or 'urchin' or 'mongol' and it is Gandhiji who has

initiated/infused/blessed Sriram's idea of self development. In Turn 3, Gandhiji starts talking about his activities as if Sriram is Known to him very cosely and suggests politely to him to take vow to wear only cloth spun by himself as in 'I would very much'. The use of the model adjunct 'generally' and 'very much' focuses on his routine day- to-day activites and intensity of his sincerity in his suggestion/willingness respectively. Sriram also formally/ humbly expresses his willingness to spin his cloth as perceivable in his answer with the model operator 'will' in 'Yes, I *will* do so' instead of a brief answer like 'Yes' or nonverbal signal like nodding. Thus the interpersonal fuction realised in the mood elements in the above conversation itself presents a friendly meeting between Gandhiji also present the latter's polite way of suggestions and instructions which are discernible textually at the clause as exchange level itself. (*ibid* :86)

Similarly, sriram's sincere behaviour with Gandhiji is reflected in 'Please take your seat, Bapuji' (*ibid*:61) wherein the model adjunct 'Please' and the vocative with honorfic marker 'ji' in 'Bapuji' express his politeness and respect to Gandhiji in the interpersonal function of language itself.

### 1.1.3. Sriram and Jagdish

The following is the conversation that takes place between Sriram and Jagdish for the first time given without reporting parts:

#### 3) Turn 1

Jagdish: 'You are Sriram?'

s	f	
mood	residue	

Sriram : 'Yes'

### Turn 2

Jagadish: 'I am Jagadish. I used to know Bharati also.'

<u>s f</u>	<u>s m/f</u>
mood residue	mood residue

We are all doing more or less the same work'

<u>s f s</u>	
mood	residue

Sriram : 'Where, where is she?'

	<u>f s</u>
residue	mood

### Turn 3

Jagadish: 'In detention... We don't know where, but one

<u>s f n</u>	
Resi- Mood -due	
of our boys met her just before	
s did meet	
<u>f Pred</u>	
mood residue	

She surrendered herself to the police.'

s did surrender	
<u>f Pred</u>	
mood resi- -due	

Sriram : *'Where is this man?'*

_ _ _	f s
residue	mood

#### Turn 4

Jagadish : *'He too has surrendered to the police : before that*

s ma F	_ _ _ _ _
mood	residue

*he came and saw me.'*

s did come

. f pred	_ _ _
mood	residue

Sriram: *'Are you going to court imprisonment?'*

f s	_ _ _ _ _
mood	residue

#### Turn 5

Jagadish: *'No I have other things to do. That is why I have*

s f	s f	_ _ _
_ _ _	mood	residue
mood	residue	

*come here.'*

Sriram: *I t o l d Bharati not to be fool...'*

s did tell

f Pred	_ _ _ _ _
mood	residue

**Turn 6**

Jagdish: *Don't say that. In this matter we all judge and act*

f	n					s		do	judge
_____									
							f	pred	
_____									
mood		residue				mood		resi-	
<i>individually. Those who cannot follow Mahatmaji's orders are</i>									
_____									
						s			f
_____									
due								mood	
 <i>free to act as they think best.</i>									
_____									
residue									

Sriram: *'How right you are'*

—	—	—	s	f
_____				
residue			mood	

(*ibid*: 96)

Jagdish comes to the temple for the first time where Sriram has been staying and indeed it is Sriram who must ask about the stranger, but Jagdish begins the conversation in Turn 1, for which Sriram answers very briefly, since he is in a confused mood. The declarative 'You are Sriram?' is indeed an Yes/No interrogative in function, which implies at the interpersonal level that Jagdish's appearance is deceptive, as his speech itself is! In Turn 2, Jagdish introduces himself straightaway, refers to his knowing Bharati in the past with the help of a semi-modal 'used to' and focuses on his similarity/familiarity with her by using the subject 'we all' which refers to himself and Bharati. When Sriram hears the name of Bharati he becomes excited and his response is spontaneous. It is noticeable clearly in his reference to her and



the repetition of the interrogative word 'where' and in the marked contrast between his earlier reply and the present excited one. It also shows that Sriram is not interested in knowing anything about Jagadish, since he does not ask anything about him and rather desperately tries to know about Bharati only. But Jagadish fails to provide new information about Bharati to him in Turn 3. The use of the subject 'we' to refer to his disciples and himself and 'boy' to his follower displays his proudness as a leader. Sriram enquires about that man who has met Bharati, for he is very much concerned about her and the use of the subject 'man, by him to refer to the 'boy' of Jagadish brings out his inferior status unconsciously expressed by himself. In Turn 4' he asks if jagadish will also court arrest using 'Yes/No interrogative', for which Jagadish replies negatively and adds his preoccupation with other things. Sriram is very happy to know about his decision and condemns the act of Bharati's courting arrest as foolish. Jagadish, in Turn 6, orders/commands Sriram not to say that, employing a temporal operator 'do' and the negative polarity 'n't' and talks about the freedom of individuals to do what they like. The use of the subject 'We' which includes Sriram also, his stress on individuality and his support for those who are capable of following Gandhi's footprints with the help of the modal operator 'can' and the negative polarity 'not' impress Sriram very much that he is fascinated by Jagadish fully. His appreciation for him is explicitly expressed in Turn 6 with the help of an exclamatory speech act. Thus the above analysis shows that the way in which Jagadish speaks creates an impression interpersonally that he is a man of high stature and is a dominating type, for he commands Sriram in his very first meeting itself. His business-like nature is also reflected in his speech. Moreover, he appears to exploit the weakness of Sriram, i.e.. his concern for Bharati. He begins as if



Granny asks if Sriram knows what star it will be the next day using an 'Yes-No interrogative' speech act, but Sriram's answer consisting of 'No' showing negative polarity and 'How + model should' displays that Sriram does not know even his birth day star and wants to show that he is angry that Granny expects him to know it . In the/following conversation

- 5) Grand-  
mother
- 'Why don't you go and mix with others of your age?'
- f n s  
Re- Mood -sidue

Sriram: 'I am' quite happy where I am

<u>s</u>	<u>f</u>	— — — — —	<u>s</u>	<u>f</u>
Mood		residue		Mood

*(ibid: 3)*

Grandmother's suggestion in terms of an interrogative speech act and the negative polarity 'not' that it is necessary for him to have friends of his own age is bluntly refused by him and his answer implies that she need not suggest anything to him. In the conversation given below.

- 6) Turn 1:

**Sriram:** 'You look like a baby, Granny'

s	do	look			
f	pred			voc	
mo-		residue		-od	

**Grand- :** *'Hush! Don't talk aloud, others may hear.'*

mother                      f n  
-----  
                 mood                      residue

**Turn 2:**

Sriram: 'Hear what?'

residue

Grand-: 'Whatever it may be.'

— — — s m/f — —  
resi- mood -due

(*ibid* : 5)

When Sriram comments exclaiming on her appearance, she orders him not to speak aloud using the temporal operator 'do' negative polarity 'not' and replies sharply when he raises a doubt regarding the basic premise 'Hear what?'. The use of the modal operator 'may' stresses the possibility of any matter being heard and spread by others and hence Sriram must keep them secret. Moreover, the use of the vocative 'Granny' by Sriram focuses on his affectionate relationship with her. In this way almost all the conversations between Sriram and his grandmother bring out interpersonally their ward-guardian relationship by way of how she tries to influence him and how he argues with her to escape from her clutches.

## 1.2. Conclusion

The foregoing discussion has demonstrated that the systemic grammar of Halliday (1985) provides an objective linguistic basis for interpreting a written literary narrative text. The critical analysis of the clause complexes as exchange of the narrative *WM* has brought out objectively and systematically the relationships between the various characters in their interactions in terms of the interpersonal function of language itself, thus concretising the literary phenomena with the exploitation of the linguistic sources of the narrative text. Moreover the study of clause

complexes as message and representation based on the textual and the ideational functions of language respectively at the structural level and cohesion at the non-structural level substantiates and reiterates the above basic personality traits and intricate relationships of the characters textually linguistically (Arunachalam, 1992: 401-448 and 471-515).

### Note

This paper is adopted from my unpublished Ph.D. Thesis entitled *Rhetoric in English and Tamil; A Contrastive Study* (1992: 455-471) Written under the supervision of Prof. C. Rama Rao.

### References

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- Halliday, M.A.K. 1985. *An Introduction to Functional Grammar*. London: Edwin Arnold.
- Narayan, R.K. 1955. *Waiting for the Mahatma*. Mysore: Indian Thought Publications (Reprinted in 1980) (First Published by Methuen).

## NEG-AGREEMENT IN TELUGU CHILDREN'S SPEECH

V. Sailaja

Osmania University

**Abstract:** *The present research threw light on the development of agreement in the negative constructions in Telugu Children's early syntax. This was an experimental study, which consisted of 45 children of age 2;0-5;0. This study showed a developmental pattern in the acquisition of verbal negative with PNG inflection.*

### Introduction

The acquisition of negation in English has been widely studied (e.g. Klima & Bellugi 1966, Bloom 1970, Mc Neil 1970) Klima and Bellugi (1966) reported three stages in the development of syntactic negation in children belonging to the age group of 2 to 3 years. It has been reported that in the first stage, negatives appear external to the sentence i.e., NEG+S e.g. 'no sit there', in the second stage negatives appear within the sentence, e.g. 'he no bite you,' and in the third stage the negative sentences of the child's speech resemble the transformationally derived negative sentence of the adult model, e.g. 'paul can't have one'. Slobin (1966) reported an identical picture of negation in Russian Children's speech.

Phinney (1981) in her study *On the children's interpretation of negation in complex sentences*, examined negation in English complex sentences with factitive matrix verbs. She used certain pairs of sentences to elicit negation in her pilot study and asked the children to pick up the right ones. Later in her study she gave a few negative sentences based on a short story. Her study showed that the acquisition of a system for interpreting negation in complex sentences is not totally dependent on any one factor, but it is a coordination of structural and semantic factors. She concluded that the matrix negatives proved easier to interpret than embedded negation.

Usha Devi (1981) in her doctoral work studied Telugu negatives as (i) lexical (ii) inflectional (iii) semantic. She could see a developmental pattern in the children's speech, who were in the age range of 2;6 to 5;0. It was mentioned that acquisition of lexical negation was easier to inflectional. However inflectional negative sentences which were short and simple proved to be easier than longer and complex sentences. Semantic negatives in her study were very difficult for imitation even to older age group children. For example,

---- Tiicar aDigitee neenu ceppaka maanaru

teacher ask if I tell neg will not

---- 'If teacher asks I will not keep quite'

Some of the Children of the older age group repeated this sentence by reducing it to single negative marking, that was as the following.

---- Tiicar aDigitee neenu cepparaadu

tell not

Telugu, a Dravidian language and a verb final language shows agreement between Subject and Verb. It exhibits two different agreement patterns in affirmative sentences and in sentences with verbal negatives. In Telugu negative agrees with the Subject i.e., it is conjugated like a verb with regard to person number gender markers, in Existential sentences, in sentences of habitual future and in Capabilitative sentences.

-- neenu inTLoo lee nu  
I in houses not Ip.sg. 'I am not at home'

-- waaDu inTLoo lee Du  
he not IIIp.sg.m.' he is not at home'

-- neenu pustakam cadawanu  
I book read not Ip.sg.  
I do not read the book



-- waaDu        pustakam    cadawaDu  
                  he                    read not IIIp.sg.m.  
    'he does not read the book'

-- neenu        Pustakam    cadawa    lee nu  
    read not able Ip.sg  
    'I cannot read the book'

-- waaDu        pustakam        cadawa lee Du  
    read not able IIIp.sg.m.  
    'he cannot read the book'

The other type of negative does not show agreement with the Subject and it remains in third person neuter singular.

e.g.

-- neenu pustakam    cadawa lee du  
                  I    book                    read not III p.sg.n.  
    I did not read the book

-- waaDu        Pustakam    cadawa lee du  
                  he                    book                    read not IIIp. sg.n.  
    he did not read the book

## AIM

The present research threw light on the development of agreement in the negative constructions of the types mentioned above in Telugu children 's early syntax.

## METHODOLOGY.

TO study the present topic 45 Telugu children of age 2:0 to 5:0 were selected. They were grouped into three groups with one

year interval between the groups. Each group consisted of 15 children.

To explore the agreement in negative constructions three types of negative constructions were chosen. They were the types of the following

1a. Lexical negatives: denial

-- e.g. neenu Tiicar kaa du  
           I teacher not IIp.sg.n.  
           I am not a teacher

1b. Lexical negative : Not to become

-- e.g. neenu Tiicarni kaa nu  
                                 not-Ip.sg.  
           I don't become a teacher

1b type has another reading, that is, I am not a teacher

2a. Inflectional negative, where the matrix verb carries negative marker with agreement.

-- e.g. neenu pustakam cadawa nu  
   read-not-Ip.sg.  
           I don't read the book

2b. Verbal negative without agreement with Subject.

-- e.g. neenu pustakam cadawa lee du  
           I read not IIIp.sg.n.  
           I did not read the book

2c. Verbal negative with agreement, and of Capabilitative type.

-- e.g. neenu pustakam cadawa lee nu  
not able Ip.sg.

I cannot read the book

### 3. Verbal negative of Existential type.

-- e.g. naaku amma leedu  
to me mother not IIp.sg.f.

I don't have mother

naaku naana lee Du  
father not IIIp.sg.m.

I don't have father

1a & b and 2a, b, and c types were of 6 sentences each and 3 type was of 4 sentences. The test material consisted of Ip.sg. & pl., IIp.sg., IIIp.sg. m. & f., IIIp.pl. So that the development of PNG markings on verbal negative could be studied.

Imitation task was the method used to study the present research. All the children were asked to imitate the target sentences one after the other. Each target sentence was given only once to the child for imitation. If the child could imitate it fully, then, it was considered as 'Correct response,' if it was done in partial, then, it was considered as 'No response'. If the child's renderings were in neutral agreement as opposed to the agreement shown in the target sentence, then, they were considered as Neutral agreement

**ANALYSIS AND RESULTS.****Table -1**

Type	Age (years)	No.of children	Target sentence	Correct response	Neutral agreement	No response
1a	2-3	15	6	90	--	---
1a	3-4	15	6	90	--	---
1a	4-5	15	6	90	--	---
1a	2-3	15	6	--	60	30
1b	3-4	15	6	60	30	--
1b	4-5	15	6	90	--	--

**Results of Lexical negatives****Table-2**

Type	Age (years)	No.of Children	Target sentence	correct response	Neutral agreement	No response
2a	2-3	15	6	--	30	60
2a	3-4	15	6	30	--	60
2a	4-5	15	6	60	--	--
2b	2-3	15	6	90	--	--
2b	3-4	15	6	90	--	--
2b	4-5	15	6	90	--	--
2c	2-3	15	6	--	60	30
2c	3-4	15	6	30	60	--
2c	4-5	15	6	60	30	--

**Results of Inflectional negative.**

Table 3

Type	Age (years)	No. of Children	Target sentence	correct response	Neutral agreement	No response
3	2-3	15	4	15	45	--
3	3-4	15	4	30	30	--
3	4-5	15	4	60	--	--

Results of Non-existential negative.

All the children of the study could repeat all the target sentences of 1a type. As it was mentioned already 1b has two readings in the language. (i) denial of the statement as 1a (ii) denial of the process. Thus this type gave different results. 2-3 years group children repeated 60 in neutral agreement and 30 as no responses. It is worth mentioning here that the no responses were of target sentence which were in plural inflection. The older age group i.e., 4-5 years subjects produced all the target sentences of the type 1b correctly. It is clear from the table-1 that the children showed a developmental pattern with 1b type negative. Table -2 would give the results of second type negatives based on different inflectional system. 2-3 age group children produced 30 instances in neutral agreement with 2a type and rest were considered as no responses. 3-4 group children could produce 30 correctly and 60 as no responses. 4-5 age group children could repeat 60 correctly and 30 in neutral agreement. This group produced plural inflection in neuter singular agreement. The children of this study did not show any problem in repeating 2b type where verbal negative did not show agreement with Subject. The children of the present study did not show any problem with neutral agreement type in imitation and this was

apparent with the other negative types, where, the non-neutral agreement types were rendered in neutral agreement. 2c typesentences were, as it was mentioned earlier, of Capabilitative in this verbal negative expresses agreement with the Subject and , describes the ability of the Agent Which is an abstract notion. It is very clear from the structure of this (2c) type of sentence, that, it is syntactically and sematically more complex than the other types of negative sentences studied here. As it was expected this gave very interesting results. 2-3 group children produced 60 in neutral and 30 as no responses. Second group could do 30 correctly and 60 in neutral agreement. 4-5 age group showed an improvemnt by producing 60 correct and 30 in neutral agreement.

Table -3 would give the results of the negative type 3, which was of Existential. Each child was given 4 sentences of this type. Frist age group children renderd 15 correctly and 45 in neutral agreement. 3-4 group performed better than first by producing 30 correctly and 30 in neutral agreement. The last agegroup children produced correctly all the target sentences. Here we could see the improvement in performance of the task with the age of the child.

## DISCUSSION AND CONCLUSION

The results of this study support Usha Devi's (1981) observation, that Telugu children could perform better with lexical negation over inflectional at early age. The difference between the two studies is the present study looked at the agreement pattern on verbal negative as opposed to neg marking alone. children of this study could do well with 1a type and 2b type constructions. Both the types did not show person Number Gender markings on the verb.

When we observe the other types of negative constructions, it clearly shows that, there is a development pattern in acquiring the negative constructions with its proper agreement system. We could see in this study that, the children could imitate the verbal negative in neutral agreement with no difficulty, as a result they rendered target sentences in non-neutral agreement in neutral agreement. It is clearly shown in this study that, the agreement on verbal negative improved with the age. Always the children of the older age group produced the correct agreement as it was given in the target sentence better than the other children of the study. It has been mentioned earlier that 2c type negative was difficult to repeat even to the 4-5 years children. This could be attributed to its syntactic and semantic complexity.

This study showed the following developmental pattern with regard to the agreement in negative constructions.

1. Lexical negative in denial meaning with no agreement.
2. Verbal negative with no agreement.
3. Verbal negative with agreement.

Within agreement feature complex i.e. PNG on verbal negative showed the following order based on correct responses.

1. IIIp neuter singular
2. IIIp feminine singular
3. IIp. Sg.
4. IIIp. masculine singular
5. Ip. sg.

6. Ip. Ip.

7. III p. pI.

This is a preliminary study to establish the agreement pattern in early syntax of Telugu children. It needs more number of target sentences to substantiate the findings of this study

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Lakshmi Bai, B. 1984. Development of negation in Tamil-Telugu bilingual children paper presented in the seminar on *Psycholinguistics and Historical Linguistics* University of Delhi, Delhi.

1986. 'Development of Negation in Tamil-Telugu bilingual children' in *The Ferguson Impact vol. I: From Phonology to Society*. (eds) Joshua A. Ferguson et al, Berlin, New York: Mouton de Gruyter.



- McNeil. 1970. *The Acquisition of language*. New York: Harper and Row.
- Nirmala, C. 1981. First language (Telugu) Acquisition by Children: A short descriptive study. A doctoral dissertation. Osmania University.
- Phinney, 1981. Children's Interpretation of Negation in Complex sentences in S.C. Tavakolian (ed) *Language Acquisition and Linguistic Theory*, Cambridge: M.I.T. Press 1981. 116-138.
- Slobin, D.I. 1966. 'The acquisition of Russian as native language' in F. Smith and G.A. Miller (eds) *The Genesis of Languages: A Psycholinguistic Approach*, Cambridge, Massachusetts: MIT Press, 129-148.
- Usha Devi, A. 1985. *Acquisition of certain syntactic patterns by Telugu children: An Experimental study*, New Delhi: Bahri Publications.

## NEWS OF THE DEPARTMENT

1994

### ■ Faculty Publications :

**Ramarao, C.** 'Chanda:h Prayo:ga:lu', *Vipancika Varada Kavita Sanchika, Varada Smriti*, 416-21, Hyderabad : Abburi Trust.

————— **Chanda:h Prayo:ga:lu, antya prasalankaragalu**, In Undela Malakonda Reddy et al Eds. *Hats off to Pathabhi*, 141-48 Hyderabad : Pathabhi Felicitation Committee.

————— *Ce:ra Pi:thikalu*, Rajahmundry : Sahiti mitrulu.

**Lakshmi Bai B.** 'Development of Coordination in Tamil-Telugu Children', in B. Lakshmi Bai and D.Vasanta (eds). *Language Development and Language Disorders : Perspectives from Indian Languages*, New Delhi: CAS in Linguistics, Osmania University and Bahri Publications.

————— **and D Vasanta** (eds). *Language Development and Language Disorders: Perspectives from Indian Languages*, New Delhi: CAS in Linguistic, Osmania University and Bahri Publications.

**Venkateswara Sastry, J** (ed). *Art and Science of Translation* Hyderabad: Centre of Advanced Study in Linguistics, Osmania University and Booklinks Corporation.

————— *A Study of Telugu Regional and Social Dialects - A prosodic Analysis*, Mysore: CIIL Silver Jubilee Publication Series, Central Institute of Indian Languages.

**Nagamma Reddy, K** (Co-authored with A Kanakavalli) *Perspectives on Nasals in Indian Languages in Information*

*Technology: Applications in Language, Script and Speech*. 181-92, New Delhi: BPP Publications.

————— Phonetic, Phonological Morpho syntactic and Semantic functions of Segmental Duration in spoken Telugu: Accoustic evidence . 379-82, Japan: in the Proceedfings of ICSLP.

**Vijayanarayana, B.** Contrasting the TL Text with the SL Text : A Translation Critic's Remarks. In J. Venkateswara Sastry, ed. *Art and Science of Translation*, 73-83. Hyderabad: Centre of Advanced Study in Linguistics, Osmania University, and Booklinks Corporation. (Also in *PILC Journal of Dravidic Studies*, 4/1: 125-131).

**Vasanta, D.** Co-edited with Lakshmi Bai, B.) *Language Development and Language Disorders: Perspectives from Indian Languages*, News Delhi: CAS in Linguistics, Osmania University and Bahri Publications.

**Vasanta, D., J Venkateswara Sastry and P. Ravi Maruth.** Gramaticality judgements by Telugu Speaking Elementary School Children. In B. Lakshmi Bai and D. Vasanta (eds). *Language Development and Language Disorders: Perspectives from Indian Languages*. New Delhi: Bahri Publications.

————— . Education of Preliminary Deaf Children in India: Some Critical Linguistics Issues, Souverin article. New Delhi : Regional Conference of the 5th Asia Pacific World Federation of the Deaf.

**Usha Rani, A.** 'Analysis of Linguistic Disability in Telugu Agrammatics: Some Preliminary results in B. Lakshmi Bai and D. Vasanta (eds). *Language Development and Language Disorders: Perspectives from Indian Languages*. New Delhi: CAS in Linguistics, Osmania University and Bahri Publications.

## ■ FACULTY ACTIVITIES

### **Professor C. Rama Rao**

- February 9-10**      Presented a paper on 'Syntactic Voyage to Word Formation at National Seminar on Word Formation in Indian Languages, Department of Linguistics, Osmania University, Hyderabad
- March 17-19**      Presented a paper on 'ma:ṭla:ḍe: bha:ṣa okate:na:, awunu ka:du' at the National Seminar on 'telugu- bha:ṣa:śa : stra dṛukpatha:lu' School of Language Development, Telugu University.

### **Professor B. Lakshmi Bai**

- February 9-10**      Presented a joint paper on 'Deriving Nouns in Dakkhini: An experiemental Study' at National Seminar on Word Formation in Indian Languages, held at Department of Linguistics, Osmania University, February 9-10, 1994.
- December 15-16**    Presented a paper on 'Null subject Phenomenon: A perspective from early child language communication' and chaired the morning session at International Conference on Childhood Communication, CIIL and Indian Institute of Applied Language Science, Mysore.

**December 5-9**      Panel discussant on symposium and Demonstration on 'Use of Audio-Visual Aids and Multi-Media system for learning Hindi' organised under the joint auspices of Town Official Language Implementation Committee and South Central Railway.

**Professor Aditi Mukherjee**

Wrote a unit on Analogy, Borrowing (lexical and structural) and Translation for the Diploma in Translation Studies Course offered by the University of Hyderabad.

**Professor J. Venkateswara Sastry**

**March 21-24**      Presented a paper on 'Second Language Acquisition device - Communicative Teaching' and presided over a session at the National Seminar on Second Language Teaching Methodology - research and training, Tamil University, Tanjavur.

**March 29-31**      Presented a paper entitled 'Distance education - problem of material production' and presided over a session at National Seminar on 'Language Teaching and Linguistic Theory' Central Institute of Indian Languages, Mysore.

**June 23-25**      Presented a paper entitled 'Prosodic Phonology - an answer for Coexistent phonemic systems' at 22nd All India Conference of Dravidian Linguistics Association, ISDL Complex,

Kazhakkuttom, Trivandrum.

July 15-17 Presented a paper entitled 'Together Every one Achieves More (TEAM)' a Silver Jubilee National Conference, Central Institute of Indian Languages, Mysore.

March 17-18 Two lectures delivered at the UGC Refresher Course for Linguistics/ Language teachers at the Tamil University, Department of Translation Studies, Thanjavur.

**Professor K. Nagamma Reddy**

February 25-26 Presented a paper (co-authored with A. Kanakavalli) on 'Perspectives on nasals in Indian Languages at the International Conference on Application of Information technology in South Asian Languages - Akshara 1994, organised by Computer Society of India, New Delhi.

February 24 Gave a talk on 'Modern Trends in Phonetics Research' at the Centre of Linguistics and English School of Languages, Jawaharlal Nehru University, New Delhi.

February 28 Presented a paper on 'Phonetic Constraints on Word and Syllable Structure in Telugu' at the National Seminar-cum-Workshop on Lexical Typology: Telugu University, Hyderabad

- in collaboration with CIIL, Mysore.
- March 17-19** Presented a paper on 'Perspectives on Telugu Phonetics at the National Seminar on telugu-bha:sa:sa:tra drkpatha:lu organized by Telugu University, Hyderabad.
- May 2-7** Conducted advanced workshop-cum-seminar on Spectography at Central Institute of Indian Languages, Mysore.
- July 7-28** Participated at the International Summer Institute in Syntax organised by Central Institute of English and Foreign Languages, Hyderabad.
- August 20-21** Participated in the National Seminar on the theme of Education for all - Networking for the promotion of girls Education held at ICSSR Conference Hall, Hyderabad.
- September 9-10** Spoke on 'Perspectives on Vowel Quality and Quantity Distinction Across Indian Languages' at the International Meeting on Tisitory in India held in honour of a famous Italian Indologist in Italy.
- September 18-22** Presented a paper on 'Phonetic, phonological, morphosyntactic and Semantic Functions of Segmental Duration in Spoken Telugu: Acoustic evidence' at the International Conference on Spoken Language Processing at

Yokohama, Japan.

October 10-11      Attended International Conference on Centenary of Kittle's Kannada dictionary at Karnataka University, Dharwar.

October 14          Delivered an extension lecture on 'Phonetic Research Findings' to the Participants of UGC Refresher Course, in Linguistics, CIEFL, Hyderabad.

November 14-29    Resource person of the 'Workshop in Phonetics' held at Central Institute of Indian Languages, Mysore.

Submitted an invited paper on 'The Influence of Plosive Consonant Voicing and Aspiration on duration of Vowels in Telugu and Hindi' for Ravindranath Srivastava Commemoration volume edited by S.K. Verma and Dilip Singh.

**Professor V. Swarajya Lakshmi**

February 9-10      Presented a paper on 'Linguistic Constraints on Feminine Derivation in Telugu' at a National Seminar on Word Formation in Indian Languages, Department of Linguistics, Osmania University, Hyderabad.

March 17-19        Presented a paper on ~Telangana Sa:ma:jika Ma:ndalikam Anuvartita Sa:ma:jika bha:sha: sa:stra drupatham



(Telugu) at National Seminar on *telugu-bha:sa:sa:stra drkpatha:lu* organised by Telugu University, Hyderabad.

June 23-24 Presented a paper on 'Explicators in Telugu' at the 22nd All India Conference of Dravidian Linguistics held at ISDL, Trivandrum, Kerala.

July 7-28 Attended International Summer Institute in Syntax organised by CIEFL, Hyderabad.

**Mr B. Vijayanarayana**

March 17-19 Presented a paper on '*telugulō viśēṣaṇa vargaṇ: marō viślēṣaṇa* (in Telugu) at the National Seminar on *telugu-bhāṣāśāstra dṛukpathālu* organised by the Department of Language Planning and Modernisation, School of Language Development, Telugu University, Hyderabad.

May 2-14 Participated in a Workshop on Morphology and Lexicon for *Anusaraka* (Language Accessor) at the invitation of the Department of Computer Science and Engineering, Indian Institute of Technology, Kanpur.

June 23-25 Presented a paper on 'The Adjective Class in Telugu, Hindi-Urdu, English, German, French and Russian: A Grammatical Comparison' at the 22nd All India

**Conference of Dravidian Linguistics held  
at Thiruvananthapuram.**

**Dr D. Vasanta**

**February 9-10**

Presented a joint paper coauthored with Sailaja on 'Word awareness and word formation : A study of Compound Noun production and segmentation by Telugu Children' at a National Seminar on Word Formation in Indian Languages organised by the Department of Linguistics, Osmania University.

**October 13**

Lecture given on Applied Phonetics: Teaching the Hearing Handicapped to the participants of the UGC Refresher Course in Linguistics organised by the CIEFL, Hyderabad.

**Dr A. Usha Rani**

**February 9-10**

Presented a paper on 'Some Preliminary Analysis of Inflection and Derivation in Broca's Aphasia: a case study at National Seminar on Word formation in Indian Languages organised by Dept., of Linguistics, Osmania University.

**March 17-19**

Presented a joint paper coauthored by J. Venkateswara Sastry 'vaco:gha:taka vyavahartalalo: nilicina padakramam' at National seminar on telugu bha:ṣa:sāstra dṛukpatha:lu organised by Telugu University, Hyderabad.

July 7-28                      Attended International Summer Institute in Syntax organised by Central Institute of English and Foreign Languages, Hyderabad.

**Mr K. Ramesh Kumar**

February 22-26      Participated in the 'National Workshop on Development of Thesaurus in Indian Languages' conducted under the joint auspices of Department of Linguistics, University of Kerala and the Central Institute of Indian Languages, Mysore.

March 17-19              Presented a paper on 'ganja:m telugu lo: unḍu kriya: rupam oka tulana:tmaka pariś:ilana' at National Seminar on 'telugu bha:ṣa:śa:stra dṛukpatha:lu held at School of Language Development, Telugu University, Hyderabad.

June 23-25                Presented a paper on 'Interference of Oriya: ganjam telugu' at the 22nd All India Conference of Dravidian Linguistics, held at ISDL Complex, Trivandrum.

■ **Life Membership**

Mr.B. Vijayanarayana became a life member of the Dravidian Linguistics Association of India.

■ **New Research Projects under the 'Research and Field Work' Programme of the Center of Advanced Study in Linguistics.**

**1. *Annotated Bibliography on Child Language Research based on Indian Language***

Investigators: B. Lakshmi Bai and D. Vasanta

**2. *Perspectives on quantity in Telugu: phonological Grammatical and semantic***

Investigator: K. Nagamma Reddy

**3. *A Sociolinguistic Study of Telugu Speaking Community in Calcutta***

Investigator: K. Ramesh Kumar

## ■ NATIONAL SEMINAR

February 9-10      The Centre of Advanced Study in Linguistics at Osmania University hosted a two-day national seminar on 'Word Formation in Indian Languages'. The seminar director, Professor C. Ramarao welcomed the participants. The inaugural address was given by Professor Bh. Krishnamurti, former vice-chancellor of the University of Hyderabad. The keynote address - 'Reflections on Morphology and the Lexicon (with Apologies to Neo-Paninians)' - was delivered by Professor Rajendra Singh, Université de Montréal, Canada. Professor M. Gopal Reddy, Principal of the University College of Arts and Social Sciences, Osmania University, made the presidential remarks. The seminar secretary, Mr B. Vijayanarayana, proposed a vote

of thanks. During the paper-reading sessions, twenty two papers were read and discussed. At the valedictory session an excellent summing-up of the seminar proceedings was presented by Professor Aditi Mukherjee.

#### ■ VISITING FELLOWS :

**February 2-15**      Professor Rajendra Singh, Department of Linguistics and Philology, University of Montreal, Canada delivered a series of lectures on 'Phonology, Morphology and Sociolinguistics'.

**February 22 -  
March 7**            Professor P.S. Subrahmanyam, Department of Linguistics (Centre of Advanced Study), Annamalai University, Annamalainagar gave a series of lectures on various aspects of Dravidian Studies, Historical Linguistics and Paninian Linguistics.

**September 13**      Dr Veena Dwivedi, Mcgnill University, Canada gave a talk on 'Discourse Adjuncts in Hindi'

#### ■ Reports of the Research Projects

##### **The Intonation System of Telugu**

**Investigator : J. Venkateswara Sastry**

(The investigator is currently working on this topic as a UGC National Fellow in Linguistics since October 1993. He will continue to work on fellowship till September 1995).

**Stress and the Syllable** are aspects which have been discussed

by many scholars in the study of language for a long time. Word stress, which is accepted as a suprasegmental feature common to many languages, is a language specific phenomenon. It has been noted by many phoneticians that variations in the use of stress cause different languages to have different rhythms. Ladefoged (1975: 222) states that because of phrase final syllables having a different stress and others sharing the feature of equal stress, French utterances give the impression of evenness in rhythm. The general understanding of prosody has emerged clearly with the development of metrical theory. Prosody is the organisational framework that measures off chunks of speech into countable constituents of various sizes. Native speakers are aware of the constituents mentioned here in. A detailed study of stress and syllable structure in different dialects of Telugu has been made in order to bring out the factors which make them so different and difficult to understand one another. As O'Connor (1973) observes, rhythm in stress-timed languages is based on stressed syllable. Telugu being a syllable-timed language, falls in a different group. Present study indicates that the Telugu dialects have different tendencies in preferring the stress placement and syllabic division.

The prosody of connected speech is analysed and described in terms of the variation of prosodic features, mainly length, loudness and pitch. Vowel length depends to a considerable extent on the rhythm of the sentence. Vowel length is a factor in dialect classification of Telugu speakers. Loudness is the feature which the speakers are able to physically control. Variations which take place in the pitch of the voice in connected speech constitutes intonation. 'Intonation is the salt of an utterance. Without it a statement can often be understood, but the message is tasteless, colourless. Incorrect uses of it can lead to embarrassing ambiguities'. (Pierre Delattre 1972)

A brief survey across the Telugu language speaking community proves the above observation. Most of the language users are able to understand the message only partially and of course there were instances where the message is totally misinterpreted. The message selected was generally from AIR news bulletins. Intonation involves the occurrence of recurring pitch patterns, each of which is used with a set of relatively consistent meanings, either in single words or in groups of words of varying length. The present study aims at bringing out a detailed analysis. The intonation patterns are used to recognize the limits of the chunks and also to identify the position of high information words which stand out by pitch and stress (Waterson 1984). This knowledge not only helps us in language acquisition studies, but also in the studies of disordered speech. Intonation in language have meanings which are superposed on the dictionary meanings of the words uttered. This in other words leads us to a study of mental lexicon.

This being a tentative and brief report on the present state of my project, I present the following outline on which the work is being carried out.

1. Forms of Intonation: Besides being able to fix up the intonation group, a study of pauses in speech is also attempted. As Daniel Jones (1962 : 274) observes these pauses may be made for two different reasons, viz., (i) for the purpose of taking breathe and (ii) for the purpose of making the meaning of the words clear. The first type is known as breathe group and the second as sense group. This division in general is language specific. But surprisingly, from the data it is observed that in Telugu speech the pauses take place at different points of the

utterance in different dialects. Thus pauses also contribute towards the dialect classification.

2. **Functions of Intonation:** The study restricts itself to only two types which deal with (i) new/old information and (ii) contrast/insistence situation.
3. **Comparative Intonation :** Yes-No question types of intonation are being analysed. Simultaneously the imperatives and exclamation modes of intonation are studied. The normal speech and that mixed with irony, is also examined.
4. It is also proposed to make a study of the difference between the production and perception of intonation. The role of punctuations, gestures, emotional feelings of the speakers are being subjected to critical analysis.

Towards the last part of this project work, it is proposed to analyse the intimate relationship between Intonation and music, if one such (really) exists.

#### **Materials used :**

- (1) Radio news bulletins and other programmes - Cassette recordings.
- (2) Video films of Telugu (a minimum of two or three)
- (3) Personal recordings of political speeches (during recent electioneering)

#### **Places visited :**

1. Vijayawada, Guntur (coastal dialect)  
Godavari Districts (coastal and Kalinga dialect)
2. Khammam (Telangana dialect mixed with coastal)



Warangal, Mahaboobnagar (Telangana dialect)

3. Visakhapatnam (North Andhra or Kalinga dialect)
  4. Tirupati (Rayalaseema dialect), Cudappah, Kurnool and Nellore (a mixture of coastal and Rayalaseema dialects)
  5. Bangalore (non-Telugu speaking area)
- Madras (Telugu influenced by Tamil language)

(The following projects are the pre-final reports of the research projects carried out by the faculty members of the Department).

### **Telugu Proficiency Among Telugu Children- A Sociolinguistic Persective.**

*Investigator : V. Swarajya Lakshmi*

There are regional and social variations in Telugu. The language used in Telugu Text books of children is based upon the dialect spoken by the educated class of central coastal districts of Andhra Pradesh. In this situation, children speaking other dialects of Telugu at home tend to find some difference in the language used in Text books. This creates a gap for the children to learn the language of text books. For this reason, this project aims to study phonological features, morphological and syntactic features of the children studying in Hyderabad belonging to two different socio-economic groups. Their features are in turn compared with the standard language and variations are analysed in order to find out the nature of the gap that exists between the native dialect of the children and the text book language. Data was collected by

Ms. C Srividya, a research scholar by making several trips to schools.

A sample of 100 students studying 4th class were taken choosing 50 from each socio-economic group. Group-I represents the children of parents ;who are only daily wage earners and are not educated. The parents of Group-II earn stable income and are educated and are able to devote some attention to their children. Till now, some phonological features such as aspiration, variation in sibilants, the variation in the occurrence of retroflex nasals and laterals are observed. Morphophonemic changes such as the process of retroflexion, vowel harmony in plural formation are also studied.

**Methodology :** In order to study the phonological features a list of words which are very common in usage was prepared. A sample of 50 students of Group-I were asked to read the items in it one after the other and recorded the same on tape.

**Observations :** Following are the observations :

1. Substitution of s and s for s of standard variety.

Range of percentage of substitution		
	before u/o	elsewhere
Ṣ	27 - 32	58 - 70
S	68 - 100	20 - 42
ś	--	3

This variation can be explained in terms of acoustic phonetics. The acoustic energy for Telugu fricative Ṣ spreads from 2,500 Hz upto 8,000 Hz.

The quality of Telugu fricative ś may vary towards higher

friction and towards lower friction. If friction for  $\acute{S}$  is higher than 3,500 Hz fricative  $\acute{S}$  may acquire the quality of fricative  $S$ . If friction drops below 2000 Hz fricative  $\acute{S}$  will acquire the quality of  $\mathring{S}$ . Hence both  $S$  and  $\mathring{S}$  are found in this dialect for  $\acute{S}$ .

2. Substitution of  $n, l$  for  $N, L$  : The percentage of non retroflex  $n, l$  ranges between 85 to 100.
3. Substitution of non aspirated plosives for the aspirated: The percentage of unaspirated ranges between 86-100 whereas aspirated shows the range between 3-14. At the outset it looks as if there is a wide gap between the dialect in question and the one used in the text book. But from communication point of view, these differences are not of much importance. These phonological features are not of much studied in Group-II also.

II. Morpho phonemic changes like  $lu > Lu$ , vowel harmony in plural formation were also observed. A list of common singular nouns is prepared and plural forms were elicited from students choosing 10 from each. The observations are given in the following table.

	Group-I	Group-II
Stems ending in - $li/lu$	8.6	78
- $nnu$	--	--
- $ru$	--	--
- $Di/du$	4	66
- $NDu/NDi$	--	--

Table showing percentage of responses with retroflex lateral  $L$ .

The lesser percentage of the process of retroflexion in plural formation can be explained as follows. It was found out that the addition of -lu is the simplest one without any change either in the singular noun stem or in the plural suffix. Dropping of final u (including the u which is from original -i) is an important strategy in order to have either partial assimilation, lateralization or retroflexion in plurals.

e.g. a. paNDu + lu PaNDlu fruits (partial assimilation)

Sing Plu

Pallu ,, (lateralization)

PaLLu ,, (retroflexion)

b) tammuDu + lu - tammullu younger brothers

(lateralization)

tammuLLu ,, (retroflexion)

c) guDi + lu - guDulu temples (Vowel harmony)

gullu ,, (lateralization)

guLLu ,, (retroflexion)

The loss of final -u triggers morphophonemic changes. In the case of stems ending in -i children have to acquire another rule by which i>u before /-lu/ which in turn is lost before the processes like partial assimilation, lateralization and retroflexion take place. This is another dimension of complexity which a child has to pass through in order to acquire the target plural form with retroflexion. Stems ending in NDi, NDu show highest percentage of partial assimilation in two groups resulting in the forms like paNDlu 'fruits', baNDlu 'carts' as this happens to be

widely prevalent in Telangana region. In the light of the above discussion it can be concluded that the mastery of retroflexion in pluralization which is the target form in standard dialect involves too many complexities. The above table shows that the second language is in a better position compared to group-I. It means that conscious effort is required both from the child as well as the instructor to learn the target form. Similarly the vowel harmony process in pluralization is studied. Since vowel harmony is not an innate phonological process, it is to be acquired with conscious effort. In this study, it is observed that ;children simply lengthened the final /-i/ instead of making it /-u/ before /-lu/. Only in items in which it is a pre-requisite to acquire the target form, higher percentage of vowel harmony is found. In tri and tetra syllabic words the percentage of vowel harmony is high. The observations are tabulated in the following table :

	Group-I	Group-II
Disyllable words - Category I*	35	40
Disyllable words - Category II	16	37
Trisyllable words	72.5	72.5
Tetra syllable words	80	80

These are some of the areas explored and analysed where variation is found between the dialect in question and standard forms used in text books. Still morphological and syntactic variations are to be studied.

\*Disyllable words in which vowel harmony is a prerequisite to acquire the target plural form.

## ■ Farewell to Professor C. Ramarao on his Superannuation

Prof. C. Ramarao, popularly known to many people as 'chera' (Cekuri Ramarao), on his superannuation was accorded a farewell by the teaching staff and students of Department of Linguistics on 30th September 1994 in the ICSSR Hall. Faculty members from other departments of Osmania University College of Arts & Social Sciences also participated in the function. Prof. Ramarao's students and colleagues from CIEFL, University of Hyderabad and Telugu University were present.

Prof. S.K.Verma, Vice Chancellor, Central Institute of English and Foreign Languages, Hyderabad, delivered a lecture on 'Teaching of Linguistics at Osmania' at 10.00 a.m, to coincide with superannuation of Prof. C. Ramarao who retired on the same day. Prof. Bh. Krishnamurti, Ex.Vice Chancellor, University of Hyderabad, was the Chief Guest. Prof. M. Gopal Reddy, Principal, University College of Arts and Social Sciences, Osmania University, presided over the function. The lecture was followed by tea and felicitations to Prof. C. Ramarao.

Dr Ramarao on his return from Wisconsin, Maddison, Cornell University of USA joined in the Department in February 1969 as a Lecturer. From July 1972 to September 1973 he worked as Reader in Linguistics at the Delhi University and came back to the parent organisation in October 1973. In 1977 November he was elevated to the position as Professor of Linguistics. In July 1987 - on an invitation from Telugu University, he went on deputation as Professor and Dean of School of Language Development, Telugu University. He is responsible for many of the Developmental works undertaken by the Telugu University. Dr Ramarao came back to Osmania University in June 1990 and rendered his services as Dean, Faculty of Arts, Osmania University

**from September 1990 till July 1992.**

**In his long span of academic career Prof. Ramarao has been a field worker, a research fellow, an instructor, a lecturer a rare recognition given to eminent academics by the UGC. The participants presented at the farewell wished him a very happy peaceful and healthy retired life and active academic endeavours. It was expressed by one and all that the vibrant and mind and heart beneath the deceptively grey top will remain green and supple for many more years to come.**

**Prof. C. Ramarao thanked the organisers and wished the Department a great success in future.**

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## **Telugu and English Wordfinder: A Two-Way Bilingual Dictionary.**

*Investigator/Compiler: B. Vijayanarayana.*

This ongoing project, as its ultimate goal, aims at bringing out a general-purpose bilingual dictionary of Telugu and English, keeping the needs of both Telugu-users whose first/working language is English and English-users whose first/working language is Telugu. Meanings, definitions, explanations and examples that are going into the entry articles of this dictionary will have their basis, primarily, on the ongoing citation file representing contemporary written sources. Here are some sample citations:

ఆంజ్ఞ్య

11-12-1994

విజయం

ఎవరికీ ఇంతటి ఘన విజయం దక్కలేదు. (పు. 2)

క.భా. తెలుగు కథానికలు

వాపాం - పునుశ (సంక)

1973

విజయం

యుద్ధం ఒకటి అప్పుడప్పుడే ముగిసిందనీ, ముసలమ్మ విజయం పొందిందనీ, శత్రువు మాత్రం పిలక చిక్కికుండా పారిపోయేడనీ గ్రహించేను. (పు. 71)



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ఇంటు

ఏ 6-20, 1994

విజయం

తిరుగులేని నైతిక విజయం (పు. 50)

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ఆంజ్యో

10-12-1994

విజయ-

విజయపథంలో పయనిస్తున్న నేపథ్యంలో ... (పు. 1)

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ఆంజ్యో

10-12-1994

విజయ-

... ఎన్నీ ఆర్ ఎగరేసిన్ విజయకేతనం... (పు. 1)

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ఇంటు

జ 21-5 ఫి, 1994

విజయవంతం

జమ్మూలో రోజూ విజయవంతం కావడం ఊహించుకుందే.  
(పు. 61)

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ఇంటు

ఫి 21-5 మా, 1994

విజయవంతంగా

అగ్నిని విజయవంతంగా పరీక్షించింది. (పు. 48)

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క.భా. తెలుగు కథానికలు

వాపాం - పునుశ (సంక)

1973

విజయవంతంగా

“ఎల్లెమ్” చంద్రునివైపు దిగటం మొదలయిందా లేదా...

“ఎల్లెమ్” చంద్రోపరితలం మీంచి విజయవంతంగా పైకి లేచిందా -  
(పు. 185)

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ఇంటు

ఏ 6-20, 1994

విజయవంతమైన

భారతదేశ చలనచిత్ర చరిత్రలో అత్యంత విజయవంతమైన దర్శకుడి  
వెలుగొంది... (పు. 5)

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The Hindu

Nov 18, 1994

dog

Problems, confusion dog Rajasthan Cong. (p. 9)

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BBCED

1992

lingua franca

In the second half of the twentieth century English  
has emerged as the lingua franca of trade,  
commerce and communications. (p. ix)

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Sociolinguistics:

P. Trudgill

1974

lingua franca

A further solution has sometimes been advocated for problems of multilingualism - that an artificial language such as Esperanto should be adopted as a lingua franca. (p. 148)

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To Sir with Love

E.R. Braithwaite

1959

success

All the rest of the staff, myself included, will always be ready to help and advise if need be, but success or failure with them will depend entirely on you. (p. 31)

---

The Stars Shine Down

S. Sheldon

1992

success

I mean ... you didn't fall off a hay wagon and become a success. (p. 16)

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## The Serpent and the Rope

Raja Rao

1960, 1968

victory-

... and after returning to Ayodhya the capital, in the splendour of banners, victory-pillars, music and worship, ... (p. 184)

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The following are some draft entries:

### Telugu-English section:

అనుసరించు *v follow; accompany*: ఇండియాలో నేను ఎక్కడికి వెళ్లినా నా అంగరక్షకులు నన్ను అనుసరిస్తారు *in India wherever I go my bodyguards follow/accompany me ♦ (fig) మేము మా పెద్దల అడుగుజాడల్ని అనుసరిస్తాము we follow in our elders' footsteps*

విజయం *n విజయాలు victory; triumph; conquest; success*: అతను తన ప్రత్యర్థులపై ఘన విజయాన్ని సాధించాడు/పొందాడు *he achieved/gained a great victory over his opponents ♦ అది వాళ్ల నైతిక విజయం that is their moral victory ♦ ఇది పకృతిపై మానవుడి విజయం it is a triumph of man over nature ♦ ఆసియాలో అలెగ్జాండర్ సైనిక విజయాలు Alexander's military conquests in Asia ♦ మీ ప్రయత్నాల్లోని మీ విజయం చాలా ప్రశంసించదగింది your success in your endeavours is very commendable ♦ (cpd) విజయాట్టహాసం the frenzied laughter of triumph ♦ విజయకేతనం ఎగరవేయు to hoist the flag of victory ♦ నీ విజయగాథను విన్నాను, I have heard your success story ♦ విజయదుంధుభిమోగించు to beat*

the drum of victory. ♦ విజయ మార్గాన్ని ఎన్నుకొను to choose the path of success ♦ విజయస్తంభం a pillar of victory

విజయవంతం *n* success: మేము ఆ నాటకాన్ని విజయవంతం చేసాము we made that play a success

విజయవంతంగా *adv* successfully; victoriously: అతను తన పనిని విజయవంతంగా పూర్తి చేసాడు he completed his mission successfully ♦ వాళ్లు యుద్ధభూమి నుండి విజయవంతంగా తిరిగి వచ్చారు they returned victoriously from the battlefield

విజయవంతమైన *adj* successful: అదొక విజయవంతమైన ప్రయత్నం that was a successful attempt

వెంటపడు (*also* వెంటబడు) *v* dog; chase after; be after; గ్రామస్థులు దొంగల వెంటపడ్డారు the villagers dogged the thieves ♦ వాళ్లు మా వెంటపడ్డారు they chased after us ♦ ఇప్పటి నుండి నువ్వు ఆ పని వెంటపడు from now on you be after that job

వెంటబడు *v* see వెంటపడు

వెంటాడు *v* chase; haunt: సింహం జింకని వెంటాడింది కాని దాన్ని పట్టుకోలేకపోయింది the lion chased the deer but could not catch it ♦ (*fig*) ఈ పాడు ఆలోచనలు నన్ను వెంటాడుతున్నాయి these horrid thoughts are haunting me ♦ (*fig*) అతన్ని శని ఇంకా వెంటాడుతూనే ఉంది the bad luck is still haunting him

వెంటడించు *v* follow; go after; pursue; accompany: ఆ అమ్మాయిని వెంటడించకు don't follow that girl ♦ వాళ్లు తమ శత్రువులను వెంటడించారు they went after their enemies ♦ పోలీసులు దొంగను వెంటడించారు the police pursued the thief ♦ (*fig*) మా తిరుగు ప్రయాణంలో వర్షం మమ్మల్ని దారి పాడుగునా వెంటడించింది the rain accompanied us all the way on our return journey

వెనకపడు (*also* వెనకబడు) *v* 1 be after: దారిలో కొందరు రౌడీలు ఆ అమ్మాయి వెనకపడ్డారు some rowdies were after that girl on the road ♦ (*fig*) నువ్వు ఆ పని వెనకపడు you be after that job 2 lag behind: ఆమె నాకంటే చాలా వెనకపడింది she lagged much behind me ♦ (*fig*) గత సంవత్సరం గణితంలో మా అబ్బాయి తన తోటి విద్యార్థులకంటే వెనుకపడ్డాడు last year my son lagged behind all his fellow students in mathematics

వెనకబడు *v* see వెనకపడు

వెన్నాడు *v* haunt: (*fig*) రాత్రంతా ఈ పీడకల నన్ను వెన్నాడింది this nightmare haunted me all night

### English-Telugu section:

beauty నా beauties సుందరి: Moroccan beauty మొరాకో సుందరి

dog<sup>1</sup> నా dogs 1 కుక్క: watch dog కాపలా కుక్క 2 కుక్క కుటుంబానికి చెందిన జంతువుల్లో మగది 3 (అశి) పనికిమాలిన దుష్టుడు 4 (అలం) he died like a dog వాడు నీచపు చావు చచ్చాడు 5 (జాతీ) he lead a dog's life వాడు నీచ, నిక్ష్మపు బ్రతుకు బ్రతికాడు 6 (సామె) every dog has his/its day ప్రతి ఒక్కరికి ఏదో ఒక మంచి రోజు వస్తుంది 7 (అలం) she treats him like a dog ఆమె అతన్ని హీనంగా చూస్తుంది 8 (అశి) పనికి రానిది లేదా ఏ మాత్రం నాణ్యత లేనిది 9 (అశి) కురూఫంగా లేదా మొరటుగా వున్న యువతి లేదా స్త్రీ 10 (అశి) dogs పాదాలు 11 (యంత్ర) దేసేనైనా పట్టుకొని ఉండేందుకు ఉపయోగించే యాంత్రిక పరికరాల్లో ఒకటి 12 (లాంకా) go to the dogs నాశనం అవుతు లేదా చెడిపో 13 (సామె) barking dogs seldom bite మొరగే కుక్కలు కరవవు

dog<sup>2</sup> క్రి dogs, dogging, dogged వెంటబడించు; వెన్నాడు; అనుసరించు; వెంటాడు; కుక్కతో లేదా కుక్కలతో వేలాడు; కుక్కలా వెంటపడు: they have been dogging me all day వాళ్ళు నన్ను రోజంతా వెంటబడిస్తున్నారు ♦ (అలం) many problems are dogging today's society నేటి సమాజాన్ని చాలా

సమస్యలు మెన్నాడుతున్నాయి ♦ (అలం) the hardships had dogged me all year కష్టాలు నన్ను సంవత్సరమంతా మెన్నాడాయి ♦ (అలం) he dogs my footsteps అతను నా అడుగుజాడల్ని అనుసరిస్తాడు ♦ (అలం) they were dogged by ill fortune వాళ్ళు శనిచే వెంటాడబడ్డారు he dogged the tiger అతను పులిని కుక్కతో లేదా కుక్కలతో వేటాడాడు ♦ (అలం) he dogged me అతను నన్ను కుక్కలా వెంటపడ్డాడు.

lingo నా lingos లేదా lingoes (అవహి/వ్యావ) 1 ఒక వ్యక్తి తాను మాట్లాడలేని లేదా అర్థం చేసుకోలేని భాష, సాధారణంగా విదేశీభాష. బాస: it is very difficult to stay with them without knowing their lingo వాళ్ళ బాస తెలవకుండా వాళ్ళతో ఉండడం చాలా కష్టం 2 అ) వృత్తిపరంగా ఉపయోగించే ప్రత్యేకమైన భాష: వృత్తి మాండలికం: does the lingo of lawyers make any sense to you? లాయర్ల భాష నీకేమైనా అర్థమవుతుందా? ఆ) ఎవరైనా అసంగతంగా మాట్లాడే భాష లేదా అర్థం కాకుండా మాట్లాడే సంకర భాష

lingua నా linguae 1 నాలుక 2 భాష

lingua franca నా lingua francas లేదా linguae francae 1 (చారి) ఒకప్పుడు మధ్యదూర సముద్రపు ఒడంబడికల్లో వాణిజ్యకార్యకలాపాలకోసం ఉపయోగించిన సంకర భాష 2 వేరు వేరు భాషలకు చెందిన సమూహాలు లేదా వ్యక్తులు తమ తమ భావాల్ని ప్రకటించుకొనేందుకు ఉమ్మడిగా ఉపయోగించుకొనే భాష: సహాయక భాష లేదా సంపర్క భాష: many educated Indians use English as a lingua franca చాలా మంది విద్యావంతులైన భారతీయులు ఇంగ్లీషును సహాయక భాషగా లేదా సంపర్క భాషగా ఉపయోగిస్తారు.

lingual<sup>1</sup> విణా 1 నాలుక యొక్క లేదా నాలుకకు సంబంధించిన 2 భాష లేదా భాషలకు సంబంధించిన 3 నాలుక కదలిక సహాయంతో పలికే ధ్వనులకు సంబంధించిన;

జిహ్వ: a lingual sound జిహ్వ ధ్వని ♦ a lingual trill జిహ్వ కంపితం

lingual<sup>1</sup> నా linguals నాలుక కదలిక సహాయంతో పలికే ధ్వని; జిహ్వధ్వని

lingualise (క్రి చూ lingualize

lingualize (లేదా lingualise) (క్రి lingualizes, lingualizing, lingualized జిహ్వీకరించు

lingually (క్రి విణ భాషాపరంగా

linguiform విణ నాలుక రూపాన్ని పోలిన

linguist నా linguists 1 వివిధ భాషల్ని అధ్యయనం చేసేవాడు లేదా వివిధ భాషల్లో  
నైపుణ్యంగలవాడు 2 భాషాశాస్త్రాన్ని అధ్యయనం చేసేవాడు లేదా బోధించేవాడు;  
భాషాశాస్త్రవేత్త లేదా భాషాశాస్త్రజ్ఞుడు: the first linguist known to us  
is Panini మనకు తెలిసిన మొట్టమొదటి భాషాశాస్త్రవేత్త పాణిని

linguistic విణ 1 భాషలేదా భాషలకు సంబంధించిన; భాషా: linguistic minorities  
must preserve their languages భాషా అల్పసంఖ్యక వర్గాలు తమ  
భాషల్ని కాపాడుకోవాలి ♦ linguistic knowledge is mostly not  
conscious knowledge భాషా పరిజ్ఞానం అనేది చాలా మట్టుకు సచేతన  
పరిజ్ఞానం కాదు 2 భాషాశాస్త్రానికి సంబంధించిన: భాషా: modern linguistic  
theory ఆధునిక భాషాశాస్త్ర సిద్ధాంతం ♦ it is very difficult to teach  
linguistics without understanding linguistic jargon properly  
భాషాశాస్త్ర పారిభాషిక పదాల్ని సరిగా అర్థం చేసుకోకుండా భాషాశాస్త్రాన్ని  
బోధించడం చాలా కష్టం ♦ linguistic form భాషా రూపం; అర్థవంతమైన  
భాషాంశం (వాక్యం, పదబంధం, పదం మొ) linguistic science భాషాశాస్త్రం  
♦ linguistic sciences ధ్వని శాస్త్రానికి భాషాశాస్త్రానికి కలిపి పెట్టిన  
ఉమ్మడి పేరు ♦ linguistic stock అ) మూలభాష ఇంకా దాని నుండి  
ఉత్పన్నమైన మాండలికాలు, భాషలు ఆ) ఈ మాండలికాలు లేదా భాషల్లో  
వేటినైనా మాట్లాడేవారు

linguistical విణ చూ linguistic

linguistically (క్రివిణ 1 భాషాపరంగా 2 భాషాశాస్త్రరీత్యా లేదా భాషాశాస్త్రపరంగా

linguistician నా linguisticians బహుభాషాకోవిదుడు

linguistics నా (బ రూ లేదు) భాషాశాస్త్రం: Ferdinand de Saussure (1857  
-1913) is the founder of modern linguistics ఫెర్ద్దినా ద సమ్యూర్  
(1857-1913) ఆధునిక భాషాశాస్త్రానికి ఆద్యుడు ♦ applied linguistics  
అనువర్తిత భాషాశాస్త్రం ♦ clinical linguistics భాషలో, ప్రత్యేకించి



దాని ఉత్పాదన లేదా గ్రాహ్యతలో, ఏర్పడే అవ్యవస్థల విశ్లేషణకు గాను  
 భాషాశాస్త్ర సిద్ధాంతాల్నీ, పద్ధతుల్నీ, పరిశోధనా ఫలితాల్నీ అనువర్తింప  
 జేసే భాషాశాస్త్ర శాఖ ♦ comparative linguistics యలనాత్మక  
 భాషాశాస్త్రం ♦ descriptive linguistics వర్ణనాత్మక భాషాశాస్త్రం ♦  
 historical linguistics చారిత్రక భాషాశాస్త్రం ♦ structural linguistics  
 నిర్మాణాత్మక భాషాశాస్త్రం ♦ theoretical linguistics సైద్ధాంతిక  
 భాషాశాస్త్రం

linguo- పూ ప్ర నాలుక కదలిక ఆధారంగా ఏర్పడే ధ్వనికి సంబంధించిన; జిహ్వ;  
 linguolabial జిహ్వోచ్ఛ్వాసం ♦ linguodental జిహ్వదంత్యం  
 meaningly (కీరిణ అర్థవంతంగా: he answered meaningly అతను అర్థవంతంగా  
 సమాధానం చెప్పాడు

notable నా (సాధా బ ప్ర) notables పెద్ద: ప్రముఖమైన వ్యక్తి; ప్రముఖుడు (పువా);  
 ప్రముఖురాలు (స్త్రీ వా): the notables of the town పట్టణ పెద్దలు లేదా  
 పుర ప్రముఖులు

ribald విణ మొరటు; అవమానకరమైన; అవహాసపు: they tied her to an electric  
 post, beat her up abusing in ribald language వాళ్లు ఆమెని కరెంటు  
 స్తంభానికి కట్టివేసి, మొరటు/ అవమానకరమైన/ అవహాసపు భాషలో  
 తిడుతూ కొట్టారు

sleeper నా sleepers నిద్రించే వ్యక్తి; నిద్రించే మనిషి: when a sleeper is  
 dreaming నిద్రించే వ్యక్తి/ నిద్రించే మనిషి కలగంటున్నప్పుడు

sovereignty నా 1 సార్వభౌమాధికారం Iraq today recognised Kuwait's  
 sovereignty కువైట్ సార్వభౌమాధికారాన్ని నేడు ఇరాక్ గుర్తించింది 2  
 సర్వసత్తాధికారం: in this matter we can not question the sovereignty  
 of Parliament ఈ విషయంలో మనం పార్లమెంటు సర్వసత్తాధికారాన్ని  
 ప్రశ్నించలేము

townsfolk నా (సాధా బ ప్ర) (సమానార్థకమైన పాత ప్రయోగం townspeople)  
 పట్టణ - /నగర-పౌరులు/ ప్రజలు/ వాసులు: the townsfolk cheered  
 పట్టణ - /నగర-పౌరులు/ ప్రజలు/ వాసులు ప్రశంసాపూర్వకంగా అరిచారు

## NEW BOOK AT A GLANCE

**J. Venkateswara Sastry**, ed. *Art and Science of Translation*. Hyderabad: Centre of Advanced Study in Linguistics, Osmania University, and Booklinks Corporation, 1994. xiv + 167 pp. ISBN 81-85194-29-7. Rs.200/-

The fourteen articles in this volume consider issues relating to the problems, process, and evaluation of translation drawing material from many languages, including Bengali, Hindi, Marathi, Tamil, Telugu, and especially English. This volume will be an invaluable contribution from the Indian scholars to the field of translation studies within applied linguistics.

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